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THE PRIEST'S DAILY BREAD.

I.

THE evangelists who record the mode of prayer taught by our Lord, give two slightly differing forms of the "Our Father". Where the Greek text of St. Matthew (6:9-13) reads, "give us this day our *supersubstantial* bread," St. Luke has, "give us this day our *daily* bread" (11:2-5). The word *epiousios* which St. Matthew uses may be translated by "sufficient", and in this sense is rendered by St. Luke as "daily". The Greek word occurs in a papyrus discovered in the Fayum country,[1] which is commented on by P. Francis Zorell in a recent article on the evangelical phrase.[2]

Whilst the term "daily" is generally accepted in current repetitions of the prayer, it is understood that the word "supersubstantial", taken from St. Matthew's Greek text, is the original form corresponding to the Aramaic idiom in which our Lord addressed His disciples and people generally.

Not a few critics hold that the word used by St. Matthew was employed in a twofold sense, one of which was popular, the other liturgical. Dr. F. H. Chase, of Cambridge, suggests that *epiousios* was adopted by St. Matthew for special occasions of a liturgical nature.[3] Accordingly, *epiousios*, rendered "supersubstantial," belongs to that class of words which were adopted from the classical Greek to convey certain new concepts introduced by the sacramental teaching into the

[1] *Hawara*, by Flinders Petrie.

[2] *Biblica*, Sept. 1925.

[3] See *Text and Studies*, I, 3rd ed., 1891.

Christian liturgy.[4] Thus the word conveys two distinct ideas, the interpretation of which depends upon the speaker or writer using it. One sense refers to the daily bread needed to sustain material life; the other, to that supersubstantial bread which descends upon our altars from heaven in the daily Mass.

That this is actually the case appears amply confirmed by the opinion of the early Christian writers who carefully guarded the Apostolic tradition. Origen[5] writes that *epiousios* occurs in none of the Greek writers in the sense here used by St. Matthew, and that it was coined by the evangelist to convey a novel idea not current among pagan writers. St. Augustine, following the same thought, interprets it as meaning the spiritual food of the soul.[6] Tertullian, St. Cyprian, St. Jerome, and the scholastics down to our own time understand it as petitioning for the graces which sustain our spiritual life as well as the blessing of daily food. This is quite in harmony with the Scriptural teaching of the Old and New Testaments. It answers the general sense of St. Luke's "daily bread". When the first evangelist prefers the word "supersubstantial," we find a reason in the fact that St. Matthew was thinking, under the divine inspiration, of the two simultaneous uses of the bread on which man feeds under the New Dispensation.

Nor is it strange that the Hebrew writer should have wished to convey the double meaning in the choice of the term as suitable to the apostle or the priest. He had before him the law of the Synagogue which prescribed a hallowed bread for the special use of the priests attached to the Temple service. Although we find under exceptional circumstances that this bread is eaten by laymen, as in the case of David's band, it was ordinarily the food of the priest who ministered for the time in the sanctuary of the Lord.

In the levitical ordinances, Moses is commanded to take "fine flour" and to "bake twelve loaves thereof," to be set "upon the most clean table before the Lord". This bread was to be "a memorial of the obligation of the Lord". Every sabbath it was to be changed, "being received among the children of Israel by an everlasting covenant. And they (the

[4] Similar forms are "baptism", "eucharist", "apostle", "presbyter", etc.
[5] *De Oratione*—P. G., XI, 509, C.
[6] *Serm. Domini in Monte.*

loaves) shall be Aaron's and his sons', that they may eat them in the holy place; because it is most holy of the sacrifices of the Lord by a perpetual right".[7] The table on which this priestly bread was to be placed had been modeled, according to previous directions, of setim wood covered with pure gold and having a golden ledge about it. Two crowns, as ornaments, and golden rings were to be fashioned at the corners, with gold-covered bars. This altar was, moreover, to be covered with a violet cloth.[8]

The bread of this holy table became the ordinary sustenance of the priests, but it might be given to any person in need, as Achimelech gave it to David at Nobe.[9] In truth, when the priest offered it at the altar, it was considered as an offering for the people. Hence we have the number "twelve" of the breads, to represent the twelve tribes of the faithful.

All this clearly points to a prophetic distinction between the holy bread and the daily sustenance of the body. When St. Matthew calls it "supersubstantial," he evidently has in mind the liturgical offering representing the spiritual bread, the "panis de coelo," and angelic manna which St. John speaks of as "panis Dei qui de coelo descendit". Of this heavenly bread the same Apostle tells us that Jesus said: "Ego sum panis vitae",[10] and a little later, "Ego sum panis vivus qui de coelo descendi", and again: "Hic est panis de coelo descendens, ut si quis ex eo manducaverit, non moriatur—quem dabo, caro mea pro mundi vita".[11]

We are not then over-presumptuous if we interpret St. Matthew's "supersubstantial bread" as a reference to the liturgical sacrifice of the altar, the daily oblation of the Mass, which has become a Catholic apostolate throughout the world. For the first evangelist meant to voice the inspiration of the New Law to a people familiar with the commemorative sacrifices of bread and wine, upon which the sacramental act—the "mysterium fidei"—was to be grafted. And just as St. Matthew uses the word "baptism" as a sacramental term, transferring

[7] Levit. 24:5-9.
[8] Exod. 15:23; 27:10; Num. 4:7.
[9] I Kings 21:6 and Matth. 22:3.
[10] St. John 6:33-35.
[11] Ibid., 10:41-50-52.

the Greek thought of bodily cleansing by water to the spiritual regeneration which is equivalent to a new creation, so he speaks here of the daily bread which nourishes eternal life. On the other hand, St. Luke, writing to Theophilos, a gentile in quest of the Christian truth, uses the term "daily" as a more conventional expression which does not specify, yet includes the bread of eternal life.

Thus the petition in the Our Father is answered by the daily Mass, as a priestly duty in which the faithful have their part, not only because it is offered for them, but because in it they partake of the Bread that stills the hunger of their souls. As in the case of David and his companions who were fed by the priest of Nobe, so under the New Law the faithful are fed by the priest at Mass. The condition demanded in either case for partaking of the holy bread is that they be clean from spiritual defilement.[12]

II.

To dwell here upon the priestly duty of the daily Mass, its benefits and the sad consequences of its neglect, would be mere repetition of what is the ever-returning topic of our meditations and readings with a view to our personal sanctification. To the pastor who is not content to be a hireling, the daily celebration of Mass becomes the theme of instructions to the people under his charge. It furnishes the main motive for building our churches. It is the chief reason why we willingly slave and toil, subject ourselves to a thousand humiliations in questing for alms, and why we hold fast—often amid much discouragement—to the solemn pledges which bind us to a life of priestly renunciation and obedience. Nay, the fact that the Holy Sacrifice of the Mass sums up in our own inmost convictions everything of value to us in life, is best shown in that, even as we look into the future, we are anxious to make provision in our last wills (whatever else we may neglect) to have Masses offered for the eternal peace of our souls.

To say then to priests that the daily Mass is a duty, as well as a privilege, and that it conveys wondrous power to overcome the ever-recurring difficulties of our apostolic mission, or that it is a blessing which, rightly valued, carries the fruits of our

[12] I Kings 21: 10 ff.

labors far beyond the limits of this temporal life, is to repeat a truth as trite to us as is the fact of the certainty of death.

Yet there are aspects of this topic which are overlooked at times, even by those whose habit of saying the daily Mass has, by reason of their environment, become for them a blessed security. These aspects are suggested by the prayer for "supersubstantial" or "daily" bread on the part of those who deem it obligatory to feed daily at the altar the flock whose lives and activities depend on the proper sustenance, both spiritual and temporal.

Herein are to be found corresponding reasons for assuming the task of daily celebrating Mass—when that is possible—with prompt and even eager readiness. These aspects, furthermore, furnish reasons for celebrating it *well*, that is to say, with adequate preparation, becoming reverence, and due regard for the graces flowing from immediate intercourse with the Man-God, by husbanding His Eucharistic gifts for ourselves and for the faithful under our care. And this latter result of our sacred ministration at the altar must direct our attention to the fact that, although the daily Mass of the priest may be regarded as a private act of devotion, distinct from the more solemn public celebration which is part of the obligatory liturgical functions—yet, inasmuch as the faithful mostly unite with us (by their assistance at the private Mass) in an act of adoration, reparation and thanksgiving from which they and countless other souls on earth or in purgatory are to gather richest fruit, for this reason we are bound, by priestly wisdom and charity, while celebrating our daily Mass, to have particular regard to the necessities and benefit of those who are wont to assist at it. This means that we not only include their intentions in the Mass, but that we accommodate ourselves as much as possible to their convenience.

III.

Hence, the priest so placed that he may give a certain number of the faithful the habitual opportunity of assisting at his Mass, is inconsiderate and, we may say, cruel, if he is not punctual. It is a small matter to be thoughtful, and in religion it is quite the essential thing. "Religion," says a modern writer, "is the most gentlemanly thing in the world," and, as true

priests, we are naturally expected to be punctilious about fixed hours for service.

It is out of this same consideration for others that we should, in celebrating our private or daily Mass, perform this act with external reverence and with that earnest deliberation which forbids the suggestion of haste or thoughtlessness. I am quite mindful of the fact that a priest may say Mass rapidly and yet say it reverently; that he may be shuffling in his movements and yet good and devout at heart; that he may be slovenly and indolent in appearance, at the altar, yet prompt to help a soul in need; that he may wear ragged vestments and inadvertently tolerate soiled linen about the Sacred Body of Christ, yet have a clean heart. But withal he causes irreverence and scandal to others, and he forgets that the priest is keeper of the sacramental treasury, not that he may profit by it himself alone, but that he may dispense it to others. It is possible that lack of punctuality and external reverence with him is merely a matter of forgetfulness or thoughtlessness. It has been said that the forgetfulness of good people does more harm in the world than the mischief of the malicious; partly, because it is difficult to correct the former, since the forgetfulness of the good rarely comes under actual censure and hence is deprived of the benefit of correction.

Now we priests have one chief business, as implied in the words *pastor, father, spiritual director;* and that business is to think for others. One way of thinking for others is to anticipate and prevent every possibility of scandalizing either the faithful, or strangers, by the appearance of negligence in matters so sacred as the Most Holy Sacrifice. In the public liturgy of the solemn Mass the external conduct of the celebrant is so minutely directed that there is no room for judging of his personal sanctity. It is the *Church* that edifies, by her ceremonial. Not so in the private daily Mass of the priest. The way a priest says his private Mass is commonly taken as the precise *index* of his spiritual power—and that power is the precise measure of his permanent and real influence with his people.

It is not always, nor primarily, the accuracy exhibited in the performance of the ceremonial which constitutes the subtle element of edification of the faithful who assist at the priest's

daily Mass. It is something which we ourselves hardly become aware of, yet which may be acquired by a certain self-discipline and attention. The Ven. Bishop Moriarity, speaking with authority on this subject to the priests assembled in diocesan synod, commented upon it thus:

> The people may not perceive the omission of a cross, or the wrong position of your hands, but they do perceive and they comment upon want of *pose* and *dignity* in the general comportment of the priest at the altar. You may have sometimes observed a vulgar looseness of manner and movement, which is the most perfect expression of indifference and disregard. We have seen it on the altar. It is shocking. It looks like want of faith. When a man is intent upon some mighty deed, the earnestness of the soul braces the frame and shows forth dignity. Where the soul is filled with awe and reverence for the present majesty of God, there must be the outward manifestation of solemnity, and this is incompatible with a slipshod, slovenly movement, with careless precipitation, or with a dissipated air of distraction. We must cultivate a steady, measured, dignified and solemn manner in the action of the Holy Sacrifice.

The Bishop not only deprecates a hurried manner of celebrating, but further warns against the other extreme of slowness and useless delay, which are apt to cause distraction and impatience in the congregation.

IV.

Now defects of this kind, whilst they do their steady harm, —and that, most often unconsciously to ourselves—are not easily corrected. Devout reflection upon the details of one's own conduct will make one at times aware of a faulty manner of celebrating Mass. But devout reflection is a much rarer thing, if we admit to ourselves the full truth, than pious sentiment and devotion, which is sometimes taken for it, and which differs from it mostly in this, that it does not help us to correct our faults. Sometimes we find a brother priest who will speak to us bluntly, as did the saintly Abbé of whom Valay tells. This priest, seeing a somewhat worldly pastor saying Mass in a sort of routine fashion, stepped up to the altar after the Consecration and said: "Pray, Monsieur le Curé, treat Him better. He is Jesus Christ, the son of a respectable father."

If we can get some honest and discerning brother to let us know how others see us at the altar, and if we have the courage

to accept his judgment, we shall do ourselves a service which will enhance the worth of our daily Eucharistic ministry. And this brings me to mentioning one more point which it may profit us to remember.

V.

It has become a custom to seek a stipend for the offering of the secondary fruits of this sacred Act; and the necessity of priestly sustenance justifies the custom. But it would be a sad confession of a leaning toward that *species simoniae et periculum turpis quaestus* condemned by the Church with direful warnings, were we to omit the daily celebration of Mass because we happen to lack a stipend. There is but one reason, apart from physical impossibility, that can excuse us from the charge of having hidden in a napkin the talent confided to us by the Master—and that is the state of mortal sin, if unfortunately a priest find himself in that condition. The habitual reverent saying of our daily Mass is one way of preventing mortal sin, and of atoning for lesser faults.

There are further reasons, however, for fidelity in this respect. We all remember the day when the sacred vessels were for the first time placed in our hands, with the solemn words: "Accipe potestatem offerre Sacrificium Deo." When we received the power of working that stupendous miracle by which, in some hidden manner, the world is daily and hourly redeemed, by a fresh application of the Most Precious Blood, from the ever-growing debt of sin which is dragging souls in endless procession down to the brink of eternal death, we received a solemn charge to save these souls by that power. There is none of us so heartless as to see a child in unconscious eagerness pursuing a phantom close to the brink of an abyss, who will not leap forward to save the little one from destruction. It is not an idle tale, nor a mere surmise, but a *certain fact*—for the truth of which we should be willing to pledge our lives—that, by this single Mass each day we can avert calamities untold, save countless souls from misery and death, obtain a thousand gifts, sweet balm of consolation and peace for souls in sorrow, or souls beloved, amongst the living and the dead.

Assuredly, it demands assiduous care not to make this office of pastoral celebrant a routine of servile doling-out of graces

that flow from the renewal of the solemn act of Golgotha. There are indignities that come from friends assumed, which smart more keenly than the blows and calumnies of enemies. "Vos admoneo," said the ordaining bishop to us, "ut ita vos exhibeatis ut Deo placere possistis." It implies, not only external formality but inward reverence in accord with the act: "Agnoscite quod agitis, imitamini quod tractatis, quatenus mortis Dominicae mysterium celebrantes, mortificare membra vestra a concupiscentiis omnibus procuretis."

Thus, too, do we call on our people assisting at the awful mysteries, in the words of St. Paul: "Fratres, obsecro vos, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum."

Indeed, a *reasonable* sacrifice. We may at times lose sight of this because the offering itself of the Immaculate Lamb is so magnificently generous. If the fact that *what* we offer in the daily Mass is of itself so pricelessly great as to blot out all guilt and to obtain all favors of earth and heaven, will make us less careful about our approach and manner in offering it to the Eternal Father, we are laying ourselves open to the grievous charge of misunderstanding the divine economy in the disposal of graces. God has said that He wants our services in that He has ordained us to be the dispensers of His gifts. If He thus wants our ministry, He will insist that it be reverently and gratefully performed.

There is a story of an Eastern king to whom had been bequeathed a wondrous chain of precious amethysts. Their facets, catching celestial rays of light, could, like the gems adorning Aaron's splendid breastplate, impart wisdom divine and counsel's right design; and from their light would gradually emanate a warmth which, growing into a gentle flame, might cure all the ills of earth, and charm the deepest sorrow into heavenly peace and blissful hope.

Impelled by love, the king convoked the princes of his realm to share with them the chaplet's precious boon. To each he gave a gem of that rich chain, bidding them use it for their people's benefit, and for their own. And, lest its inestimable favor should be forgot, he bade them on appointed days return in reverent state and make report to him so as to prove their worthy treatment of so rare a grace.

What if they had come to him with his fair gift wrapped up in tattered cloth? Or with an irreverent, jaunty air betokening lack of gratitude? Or if they had told him they used it only when compelled, or in a manner slovenly and commonplace? Or if they failed to herald its wondrous virtue, to make it benefit the needy subjects over which they ruled?

The meaning of the story is plain. The King is God; the precious treasure is the *sacramental Host* whose light clears up the darkness of this earth, whose touch dispels the ills of life. The princes of God's realm, with whom it rests to husband and dispense perennial light and happiness to countless souls, and to ourselves, are we, the priests who hold in our hands for daily use that living treasure, that celestial Manna, of which Eternal Truth has said: *Si quis ex ipso manducaverit, non moriatur sed vivet in aeternum.* (Jeremias).

Magnum est mysterium, et magna est dignitas sacerdotum quibus datum est quod non est datum angelis!

FRA ARMINIO.

THE REUNION OF THE ORTHODOX CHURCHES WITH ROME.

IT would be but a review of one's Church History and Apologetics to go deeply into the question of the Eastern schism with the readers of THE ECCLESIASTICAL REVIEW, or to point out to them the inconsistencies in the position that those Churches which have more or less followed the lead of Constantinople, have so long occupied. But at the risk of traversing ground already familiar, a very brief mention of the outstanding facts seems desirable.

The East was, even in the earliest days, the battle-ground of heresy. All the Christological disputes arose there, and all the early Councils in which the Catholic Faith was defined as against these false conceptions, were held in Eastern cities. Yet each succeeding heresy and each pronouncement against them had its result in a schism. After the Council of Ephesus the Nestorians set up their separate organization, which has been continued, principally in Persia and Malabar; and as a consequence of the decisions of Chalcedon against the Monophysites, the Copts, Abyssinians, Jacobites and Armenians went into schism. The bounds of these schismatic Churches

have varied from time to time, on occasions almost the whole body of one or more of them returning to the communion of Rome, in most cases only to be lead away again by some politico-religious agitation. In each instance, however, there has been a Catholic remnant, and through these faithful the Popes have always endeavored to exercise their loving care for these "other sheep".

The largest groups which are now outside Catholic unity, those in the Patriarchate of Constantinople, did not definitely leave the fold until the eleventh century. From that date, rejecting all attempts at reconciliation, they have pursued their separate ways and now constitute those numerous autocephalous bodies which are collectively called the "Orthodox Churches". With the rise of the Russian nation, "Orthodoxy" assumed a position which it had not occupied theretofore. The complete subserviency of Church to State, the identification of the cause of the Orthodox Church with patriotism, the conservatism and illiteracy of the great masses of the people, the incomplete education of the "white" or secular clergy—all of whom are married men, and in whose families the priesthood has become practically hereditary—have all tended to perpetuate the situation in which this people has found itself, but to which it has never, as a whole, given any definite intellectual assent.

The Popes have ever had these erring children in mind and, whenever opportunity has arisen, have not been lacking in zealous efforts to win them; but the causes above enumerated, together with the fact that conversion to Catholicism was accompanied with grave civil penalties—exile or even death being sometimes the result—have tended to make missionary effort impossible or productive of but small results. Still, at the outbreak of the World War, there were nearly 2,000,000 Catholics in Russia, the larger part of whom, it must in fairness be said, were foreigners and of the Latin Rite. Russian converts, however, principally from among the "intelligentsia", were by no means unknown, and flourishing Russian parishes, of both the Byzantine and the Latin Rite existed. These converts have generally been staunch Catholics and both in Russia and abroad have often been noted for their missionary labors. In this connexion it is interesting to Americans

to recall that among the pioneers of the Church here was the Rev. Prince Gallitzin, who, as a Catholic priest, was an indefatigable missionary in Pennsylvania.

The vast empire of the Czars, stretching as it did from Vladivostok to Koenigsberg, and from Odessa to Archangel, has never been a real unit. Enormous differences of climate, race and sympathy existed and only the iron rule of an autocratic government held it together. The Russian Empire might be likened to a burning coal-mine. The surface was calm enough, but underneath the fires of revolution smouldered, eating their way stealthily among all classes. The War furnished the opportunity for these fires to break into a flame and the revolution of 1917 startled the world by its intensity. At first it seemed rather favorable than otherwise for the Catholic faith. The Provisional Government declared its neutrality in religious matters and for a time this condition existed. Then came the Bolshevik regime, engineered by men who hated all forms of religion and were bent upon its extirpation. Catholic and Orthodox alike felt its persecuting hand and many who could, escaped from Russian territory into other parts of the continent. Thus Central and Western Europe, for the first time in centuries, had the opportunity of meeting Russians in large numbers and the refugee problem in many places became acute.

Among other cities to which this people came was Vienna, where at that time I was stationed. Here I came into contact with a number of Russians and Ruthenians who belonged to the United Eastern Rites, in communion with Rome. Their accounts of the plight of their brethren, both Catholic and Orthodox, made it evident that the time was ripe for greater activity in behalf of reunion than had hitherto been possible. His Eminence Cardinal Piffl heartily approved of the inauguration of such a project, and through his good offices the cause was given a favorable reception by the Sacred Congregation for the Oriental Church in Rome. So the Catholic Union, a society for the return to the Holy Church of the separated brethren of the Near East, was formed.

It early became evident that the task upon which the Catholic Union had embarked was one which must transcend the bounds of nationality, for it was a work of the Church Uni-

versal. The keen interest of Pope Pius XI in the work of reunion is well known and his hearty approval of the project is seen in the fact that, as soon as the statutes of the society were laid before him, he approved them and was pleased to grant the following indulgences to its members:

Plenary Indulgences may be gained: (1) At the first Vespers and on the Feast of St. Josaphat, patron of the Society (Nov. 14). (2) On Christmas Day, Epiphany, Easter, Ascension Day, Corpus Christi and the Feast of the Sacred Heart. (3) On the Feasts of the Immaculate Conception, Annunciation and Assumption. (4) On the Feast days of St. Chrysostom (Jan. 27), St. Clement Hofbauer (March 15), St. Joseph (March 19), St. Basil (June 14), SS. Peter and Paul (June 29), Cyril and Method (July 5), All Saints' Day (Nov. 1). (5) By those who, at the hour of death, with a contrite heart invoke the Holy Name of Jesus, either orally or silently. A partial indulgence of 300 days, *toties, quoties* (i. e. as often as the act is repeated) may be gained by those who recite the invocation: "That Thou wouldst vouchsafe to recall all erring people to the unity of the Church, we beseech Thee to hear us."

All these indulgences can be gained under the usual conditions and are applicable to the poor souls in Purgatory.

After meeting with a considerable degree of success in Europe, it was determined to extend the Catholic Union to America and I was commissioned to come to the United States for that purpose. Arriving for the first time in March, 1924, I laid my plan before several members of the American hierarchy and received immediate and enthusiastic approval. As a result of this preliminary organization in the United States, I was able, when I went to Rome last summer, to bring to the Supreme Pontiff a substantial token of the good will of American Catholics toward this work. His Holiness was deeply touched with this evidence of devotion, and despite the pressure of his Holy Year engagements, received me in a half-hour private audience during which he discussed problems of reunion. He declared that the return of the Christian East to the bosom of the Catholic Church would be the "fulfilment of his dearest wishes" and called the work of the Catholic Union a "providential" one. He gave his special blessing to all present and future members, expressly requested that this enterprise be continued with undiminished zeal, and that it should be made known as widely as possible.

The Catholic Union realizes that the first need in furthering the cause of reunion is the education of a sufficient number of priests, preferably natives of the Near Eastern countries, who shall go forth as apostles of unity to their own people. Hundreds, even thousands, will be needed, and inasmuch as no one can tell how soon great opportunities for such missionary service will be open, no time is to be lost in beginning their preparation. The Holy Father, ever alert in providing for the flock, has determined upon the erection of a special Russian seminary in Rome for this purpose. To the Catholic Union has been committed the task of supplying means for its maintenance, especially through the medium of scholarships, either in perpetuity or annually. These can be cared for in the usual amounts, $5000 for a perpetual scholarship, or $250 for the yearly ones. Already a number of young men are pursuing their studies and these must needs be provided for. Others are only awaiting a guarantee of their expenses to begin their preparation.

The work of reunion is not confined to the Eastern countries alone, for in North America there are, besides about a million Catholics of the Eastern Rites, some two or three million Orthodox, and some of these reunion priests will return to this country to work among them.

In addition to the education of priests, there is the apostolate of the press. The higher classes, particularly in Russia, are well-read and are glad to investigate a cause which commends itself to them through the written word. The formation of a Catholic literature in their own tongue, and adapted to their needs, is imperative. Practically nothing so far exists, and those who have a sufficient knowledge of the language and of the psychology of the people to do the writing are comparatively few. There are, however, converts among them who are anxious to give of their time and their learning to further the cause. These must be compensated and the matter must be printed and circulated. All this requires considerable outlay, and the Catholic Union faces the necessity of providing for it.

Realizing that ten centuries of misunderstanding and separation have to be overcome and that the exercise of Christian charity is often the means whereby good will may be built

up, the Catholic Union has also turned its attention to the plight of the Russian refugees in Western Europe, particularly to the children, who in many cases are suffering actual want and privation. The Holy Father himself has placed in the care of the Right Rev. Eduard Count O'Rourke, Apostolic Administrator of Danzig, many of those in that region, and the zealous Auxiliary Bishop of Paris, Monsignor Chaptal, has undertaken the work of caring for those in Northern France. Each of these has sought the aid of the Catholic Union and it cannot turn a deaf ear to their pleas. Even if this work results in no conversions, it is well worth while, for it will help these people who have been taught to distrust all Catholics that the heart of the Holy Father, though a "Latin", goes out to them in loving care, that he looks upon them as his children and desires their welfare.

Such in brief outline is the method which the Catholic Union is pursuing in the stupendous task of bringing back to the one true fold more than 120,000,000 souls—occupying more than one-sixth of the surface of the globe. What a wonderful vision it brings to contemplate such a return! How pleasing to the Sacred Heart to whom Pope Pius has just dedicated all mankind! It is a consummation which staggers the imagination—the effect upon the Christianizing of the world can scarcely be conceived. No greater work for the missions could be done.

American Catholics within the past few years have shown a most commendable zeal for the conversion of China and the Far East, and the movement is one which should enlist the sympathy of all. But no one knows better than the missionary from a Western land, how difficult—one might almost say impossible—it is for him to fathom the Oriental mind or to get the Oriental point of view. At the reunion week held in Brussels in September I voiced the conviction that China will never be converted unless Russia be brought back to the fold first. For Russia borders on China and Russian influence, whether exercised for good or for ill, is very great in China. The Russian is Oriental rather than Occidental, but, touching both East and West, he is the natural bridge between the two. With Russia Catholic, China and Japan will soon become so.

The Catholic Union, confident that its cause is the cause of Christ and His Church, appeals to the Reverend Clergy and through them to the Catholics of this great land, to aid it in bringing our Master's reign on earth, the fulfilling of His prayer that all be one, and the coming of the day when the kingdoms of this world shall be the kingdom of our God and of His Christ.

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IDENTICAL REPETITION IN SERMONS.

REPETITION in sermons, we are told, is wearisome. But a distinction is forthwith added. Repeat the same thought or argument until it sinks into the consciousness of your congregation, but vary the manner of presentation by means of new illustrations. This kind of repetition will be considered in another paper. Just now, however, it may be advisable to consider what value there may be in identical repetition, not so much of thought or of argument, as of mere words, phrases or sentences; also, what danger is encountered herein.

And first of all, an illustration may help to make the matter clear. In his sermon on "The Miracle of the Loaves and Fishes," Father Maturin tells an anecdote and comments upon it:

> I remember a good lady once saying to me, "It is a most extraordinary thing: my husband is such a good man, he goes to Mass every day, he goes constantly to Holy Communion, he spends a great deal of time in the parish, and does a good deal of parish work, and yet his business is going to the dogs". "Well", I said, "I suppose so. If he spends all that time in Church, and looking after other people's affairs, he must neglect his own business." *All the religion in the world* will not keep his accounts for him; a business man must do his business, for if not, you may be perfectly certain that the business will fail. *All the religion in the world* won't make up for that. It is a fact that you have to learn bookkeeping if you are going to keep books. *All the religion in the world* will not keep your books for you; it certainly will help you to do it, and help in such a way

as to prevent your sinking under any trouble, but it will not save you from the trouble.

I have italicized the repeated phrase. The art of rhetoric would teach us how to save the iteration of the phrase, if such a saving were desirable. It is sufficiently obvious, on the other hand, that the repetition has its own value, and that condensation of style would in this case be undesirable. Nor is the repetition unpleasant to the ear. It is not wearisome to the mind, for it adds clarity to the development of the thought.

In the same sermon we find another repetition—a repetition of a single word instead of a phrase:

> And the Apostle went about amongst the multitude, and said to this one and to that: what have you got? And they answered, *nothing—nothing* at all. And what have you? *Nothing.* Nor you? No, I have *nothing. Nothing.* Always the same reply. At last the twelve Apostles come back, and Andrew comes up to our Lord smiling, with the five loaves and two fishes in his hand, and he says: this is all that the multitude can give—five loaves and two small fishes. They have *nothing* more at all. They have done their very best. I have gone to every man, woman and child, and they had *nothing.*

Again I have italicized the repeated word. A reader of the sermon will perceive the importance of the emphasis on *nothing* as the sermon progresses. But quite apart from this value, the repetition has made the scene vivid to the hearers. The whole could indeed have been condensed into a simple, straightforward sentence: "The Apostles went about amongst the multitudes to collect all the provisions possible, and collected *nothing* but five loaves and two fishes." Realization of the scene would have been lost in this rapid summary of it, and the importance of the *nothing* would have escaped notice.

In his discourse on Hell, Leonard of Port Maurice emphasizes *nothing* in somewhat similar fashion. He makes the damned soul cry out:

> I misused everything and misused it for *nothing;* for, a *nothing* was that vile pleasure; a *nothing* was that position; a *nothing* that office; a *nothing* that vice; a *nothing* that dance, that play, that mirth—and on account of this *nothing* I am here!

A personal anecdote may be permitted here for the purpose of illustrating the value of such identical repetition. Many

years have passed since, as a callow seminarian, I attended two retreats. The only thing I now recall of them was the frequent repetition of two phrases. One phrase was, *Et mortuus est.* The retreat-master was preaching on death and on the inevitable passing away of this world and from this world. *Praeterit figura hujus mundi.* The lesson is one of the oldest of all lessons, and is the most frequently repeated in all human experience. They die—our friends, relatives, associates. One after another—they die. Strange to say, this constant factual repetition makes little or no impression upon us. But the preacher turned to good account the frequent mention in Genesis of the death of the patriarchs. He gathered together a fair number of names, following each with the phrase *et mortuus est.* The effect was startling, reaching the same cumulative intensity as Mangan's *Gone in the Wind:*

> Solomon, where is thy throne? It is gone in the wind.
> Babylon, where is thy might? It is gone in the wind.
> Like the swift shadows of noon, like the dreams of the blind,
> Vanish the glories and pomps of the earth in the wind.
>
> Man, canst thou build upon aught in the pride of thy mind?
> Wisdom will teach thee that nothing can tarry behind.
> Tho' there be thousand bright actions embalmed and enshrined,
> Myriads and millions of brighter are snow in the wind.
>
> Solomon, where is thy throne? It is gone in the wind.
> Babylon, where is thy might? It is gone in the wind.
> All that the genius of man hath achieved or designed
> Waits but its hour to be dealt with as dust by the wind.

And so the poem continues through its nine stanzas, with the antiphonal refrain inserted between the stanzas—the throne of Solomon, the might of Babylon, both gone in the wind. The first and the last stanza enshrine the same sonorous, trumpet-like couplet. It is a translation from Rueckert. I have not the original German, but I am inclined to suspect that James Clarence Mangan has added something to the force of the original by his device of repetition, a feature of so many of his poems.

The other phrase was also in Latin: *Propter te, Domine!* The preacher was telling us how to turn every moment of the day to spiritual account. Perhaps he had caught a suggestion for his lesson from the custom of St. Bernard of Clairvaux, who spiritualzed every activity by halting at the threshold, as it were, of each new task and asking himself: *Bernarde,*

cur huc venisti? Similarly, we were reminded that each new task of the day should be prefaced by the brief, easily remembered "intention": *Propter te, Domine.* The meditation was again and again interlarded with the phrase, until it stuck with the tenacity of a burr.

Repetition of this kind does not grow wearisome, because it is done with skill and intent. The repetition which is indulged in because one's inventive faculty has ceased to function is wearisome, since it is, from the very nature of the case, neither skilful nor designed. It is too obviously a stop-gap, a breathing-space sought for as a drowning man may grasp at a straw. I recall the perplexity of another preacher at a retreat for priests. He was a very holy man, accustomed to his task, but for some reason or other—possibly illness, possibly misapprehension as to the length of the retreat—he evidently was unprepared for the conference. He wished to hold up a terrifying picture of what he styled "the careless priest". He repeated the phrase with great emphasis of voice and manner, very many times. If it had occurred to him to go through the normal week of (say) a parish curate, contrasting the greatly varying details of spiritual and temporal activities usually encountered and carefully performed, with the sad results accruing to priest and people when the same details were carelessly attended to, the phrase could have found admirable justification as a concluding comment upon each picture thus presented. Instead of this, however, the preacher simply repeated the phrase, sometimes in quick succession, with all the appearance of a man who was trying to think of something to say. The point that interests us just now is that the mere repetition of the phrase caused it to cling to the memory. One of the dangers found in repetition emerges here. Skilful repetition both enforces a lesson and assures its permanence in the memory. Unskilful repetition may spoil an otherwise acceptable lesson, and cause its moral to be lost in the humorous recollection that enfolds it in the memory.

Repetition was happily used by St. Paul in several places. Two illustrations may be given. In glowing terms he describes the glorifying characteristics of charity: "Caritas patiens est . . . caritas non aemulatur . . . caritas nunquam excidit." We are also familiar with the Advent gleam of

rejoicing on *Gaudete* Sunday: "Rejoice in the Lord always; again, I say, rejoice." But in the Epistle to the Philippians, the note of joy sounds almost like the refrain of a song: "Always in my prayers making supplication for you all, with joy. . . . So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice. . . . I know that I shall abide, and continue with you all, for your furtherance and joy of faith: That your rejoicing may abound in Christ Jesus for me. . . . Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice, and congratulate with you all. And for the selfsame thing do you also rejoice, and congratulate with me. . . . Therefore I sent him the more speedily: that seeing him again, you may rejoice, and I may be without sorrow. Receive him therefore with all joy in the Lord. . . . As to the rest, my brethren, rejoice in the Lord. . . . Rejoice in the Lord always; again, I say, rejoice. . . . Now I rejoice in the Lord exceedingly. . . . "

Our Lord used repetition in His teaching. A vivid example is furnished by St. Mark (10: 17-27). The young man of wealth and position had made the great refusal—and Jesus, looking round about, saith to His disciples: "How hardly shall they that have riches, enter into the kingdom of God!" And, continues the Evangelist, the disciples were astonished at His words. But Jesus again answering, saith to them: "Children, how hard is it for them that trust in riches, to enter into the kingdom of God? It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God."

Our Lord often doubled the force of Amen—"Amen, amen I say unto you. . . . " And His triple question to Peter: "Lovest thou me?" was so emphatic as to grieve the humbled Apostle. St. Matthew records that our Saviour in the garden of Gethsemane "prayed the third time, saying the selfsame word", namely that the Father's will should be done if the chalice might not pass away.

Wonderfully impressive and emphatic, too, was the song of the Seraphim crying to one another in the vision of Isaias (6: 3): "Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory." Repeated in every Mass, the em-

phasis of the song continues adown the ages with no lessening of its strength or its beauty. This tersanctus is by some supposed to symbolize the Trinity. The trisagion of the Greeks, however, adding a word to each "holy", makes no discrimination of personality; so that we may fairly suppose that emphasis alone is sought upon the infinite sanctity of God.

Perhaps my readers will tolerate, at this point, a rather lengthy excerpt from the *Quaresimale* of Father Segneri, inasmuch as several reasons concur in emphasizing its appropriateness and effectiveness. First of all, it is interesting to note that the work should have been translated into English by a prebendary of Exeter Cathedral, the Rev. James Ford, A.M., who prefaced the three beautifully printed volumes with a fine eulogy of the zeal of the great missionary Jesuit and a glowing appreciation of the popular but still elegant style of the sermons. These seventeenth-century sermons, delivered in Italian, were carefully rendered into nineteenth-century English for an Anglican-reading public. It is further interesting to note that Paxton Hood, in his *Lamps, Pitchers and Trumpets,* should have illustrated the burning eloquence of Segneri by a long excerpt (only a part of which will be repeated here) which "happens" (let us say) to exemplify the power of repetition of a Scriptural text, although that is not the purpose Hood had in mind when, out of the three volumes, he chose the passage quoted. Had not felicitous repetition much unconscious influence on the choice made? It is fair to suppose this. But it may also be noted as an interesting judgment of Hood's that Segneri's Italian pulpit eloquence is suitable for our own times—"most worthy of imitation" are his words; and he says, further on: "I admire Segneri; it is impossible—even reading, and reading through a translation—not to be carried away irresistibly by his earnestness; he allows no time for thought, he permits to his hearers no self-complacent survey of their own position, possessions, or attainments; firm himself, and self-assured in every word, he uses all his words with the power of a master; they are like lightning in the severity with which they search out the subterfuges of the soul, and set before it its sins; there is tenderness and love too, but the precious cup of consolation is only offered after the hearer is made to drink of the wine of astonishment."

Segneri takes the words of Isaias: "Which of you can dwell with everlasting burnings" (33:14), and by specific application manages to make the text more and more incisive and pertinent. Which one of the auditors could go away without a vivid memory of it?

What then, after all, have I this morning to do, but pour forth two copious streams of inconsolable grief for the many souls who see hell open before them, and yet do not draw back, but boldly press on to launch themselves into its flames? Ah, no: stop, ye wretched beings, for a moment; stop!—and, before plunging with a headlong leap into that abyss, let me demand of you, in the words of the same Isaias—*Which of you can dwell with the devouring fire? Which of you can dwell with everlasting burnings?* Excuse me, my people; for this once you are not to leave the Church, unless you have first made a satisfactory reply to my demand—*Which of you can dwell with everlasting burnings?* What sayest thou, O Lady, who art so tender in nourishing thy flesh? *Canst thou dwell with everlasting burnings?* Now thou canst not bear it, if the point of a needle at thy work lightly stained thy delicate skin. How thinkest thou, then? Wilt thou be able to endure those terrific engines, by which thou must feel thyself dismembered, disjointed, and with an everlasting butchery crushed into powder? What sayest thou, O man, who art so intent on providing for thy personal comforts?—*Canst thou dwell with everlasting burnings?* Now thou canst not tolerate the breath of a poor man, who by coming near thee offends in the least thy organs of smell. Wilt thou be able to stand those foul stenches, by which thou must feel thyself poisoned, stifled, and with an everlasting suffocation pressed down to the ground? And thou, what sayest thou, for thyself, O priest, who art so negligent in the discharge of thy duties?—*Canst thou dwell with everlasting burnings?* Now thou art not able to remain in the choir of thy church a single hour without indecently looking about thee, without being restless, without indulging thy tongue in every kind of gossip: how then does it strike thee? Wilt thou be able to remain through all the ages of eternity, I say not, reclining on thy elegantly carved stall, but rather stretched out on an iron framework, on a flaming couch, there to be listening to the demons' howls ringing in thy ears? What sayest thou, O glutton? What sayest thou, O slanderer? What sayest thou, O libertine? — Thou young man, indulging thyself so wantonly in all thy heart's desires?—*Canst thou dwell with everlasting burnings?* Alas! who among us can? And yet, why do I thus enlarge on the case of other people?

At this point the repetition ceases, and the extract has no further application here, although it continues for an equal length in Hood's volume. The repeated question serves both for emphasis and for amplification in Segneri's sermon. The repetition is not at all fatiguing to the hearer. Indeed, it is like the ever-recurring theme in a fugue, more interesting and impressive the oftener it is heard. If on the cold page it can search the hearts and reins of the readers, what must have been its effects on the hearers when uttered by the great Segneri's lips?

Repetition contributes a certain vivacity to a sermon, besides making the meaning clearer and more impressive. St. Augustine was a "popular" preacher, not in the modern interpretation of the word "popular" (for he deprecated applause) but in the sense that he knew how to address the populace interestingly and intelligibly. In one of his briefest sermons (but a little over one thousand words in English) he comments upon the expression "Thou fool" (Matt. 5:22). He has therefore but little time in which to discuss his theme. Instead, nevertheless, of saying, in a condensed way: "Man tames whatever he fears or can use, such as beasts in a wild state; but not himself, whom he ought to fear", the Saint puts the thought in this way: "Man tames the wild beast, yet he tames not his tongue; he tames the lion, yet he bridles not his own speech; he tames all else, yet he tames not himself; he tames what he was afraid of; and what he ought to be afraid of, in order that he may tame himself, that he does not fear." He is thinking of the startling words of St. James (3:7, 8): "For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man: But the tongue no man can tame, an unquiet evil, full of deadly poison." St. James is concise; St. Augustine is diffuse.

A little further on in the same sermon, St. Augustine makes his repetition serve both to enforce the moral and to illustrate by concrete examples: "Let us then understand, dearly beloved, that if no man can tame the tongue, we must have recourse to God, that He may tame it. For if thou shouldst wish to tame it, thou canst not, because thou art a man. *The tongue no man can tame.* Observe a like instance to this in the case of those beasts which we do tame. The horse does

not tame himself, the camel does not tame himself; the elephant does not tame himself; the viper does not tame himself; the lion does not tame himself; and so also man does not tame himself. But that the horse, and ox, and camel, and elephant, and lion, and viper, may be tamed, man is sought for." The words of St. James, too ("The tongue no man can tame"), are uttered no less than four times in the brief sermon.

Repetition finds its most notable habitat in the Mass. The threefold Kyrie and Christe and Kyrie, the Tersanctus, the triple utterance of the Agnus Dei and of the *Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea,* are outstanding examples of this fact. And after Mass, the celebrant at the foot of the altar usually adds the litany-like prayer, uttered thrice, to the Sacred Heart of Jesus. These repetitions are assuredly not wearisome in the liturgy of the Roman Mass. Neither should repetition be considered as out of the question in sermons. A similar impressiveness may be gained here as there.

Meanwhile, art and appropriate adaptation, far removed from any taint either of mannerism or of sensationalism, are to be employed in using this figure of speech in sermons. That was a dangerous, however successful, experiment which Trumbull, in his volume on *Teaching and Teachers,* takes note of:

> The story is told of Dr. Edward Dorr Griffin preaching a remarkable sermon during one of his earlier pastorates, at a season of spiritual declension, when he fastened the attention and impressed the minds of all his hearers, before he had uttered a single word of his own, by the simple threefold repetition of his text, in solemn earnestness: "My soul, wait thou only upon God; for my expectation is from him." "My soul, wait thou only upon God; for my expectation is from him." "My soul, wait thou only upon God; for my expectation is from him." That threefold repetition of the text was a whole sermon in itself. The preacher did not lose the hold thus gained on his hearers, until his whole congregation was swayed with strong emotion. . . .

An example of iteration and reiteration which may appear to the reader as something even more impressive is furnished in Cardinal Newman's *Loss and Gain.* In the Mass (he says in the person of one of his characters)—

Words are necessary, but as means, not as ends. . . . They hurry on as if impatient to fulfil their mission. Quickly they go—the whole is quick; for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice—they are a work too great to delay upon; as when it was said in the beginning, "What thou doest, do quickly". Quickly they pass; for the Lord Jesus goes with them as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass; because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass; for they are the words of the Lord descending in the cloud, and proclaiming the name of the Lord as He passes by, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." And as Moses on the mountain, so we too "make haste and bow our heads to the earth, and worship".

"Quickly they pass." There is a kind of onomatapoeia in the frequent iteration of these words. We are almost forced to read them with a feeling of the same rapidity of action as that which they are describing. The rhetorical device is artistic and effective, and carries with it no suggestion of tiresomeness but rather one of delightful energy.

There are texts, brief at once and forceful, which can be repeated often throughout a sermon with telling effect. They can be made to constitute a sort of Greek chorus to the argument of the discourse, pointing out the moral and declaring the meaning of section after section, emphasizing again and again the main thought which the preacher wishes to enforce upon both the intelligence and the memory of his hearers. Such texts can be heard at the beginning and at the end, as well as in the body of the sermon. Even if the mind should not have grasped them fully at the time, memory will recall them and revivify the discourse by their means, so that life and experience will prove a running commentary upon them, developing their meaning, illuminating their truth, making their own personal application.

St. Francis de Sales used to say: "He who would work iron must hammer it over and over again, and the painter is never weary of touching up his canvas. How much more patient repetition is needed to impress eternal truth upon dull brains and hearts hardened in sin!" It may be that he was referring to the desirability of preaching again and again on the same

subject. Or that he was advising a repetition of the same thought or argument under different guises in one and the same sermon. But his words are also applicable to the kind of repetition which has been treated in this paper.

On the other hand, it may be that the Saint was thinking rather of that slightly variant form of repetition which Schleiniger refers to in his treatise *On Eloquence* and of which he gives an example. The expressions are not repeated identically in form, although equivalently in meaning:

> Sometimes, instead of single words, entire sentences are repeated, and frequently the various modes of repetition are changed — a very excellent plan in the case of greater expansion, as more freedom of movement is imparted to the speech. *Example:* "How much more time will you have? You still have a little, but how much? Look at the seats round you; and if you miss many who used to occupy them, who used to pray near you, then ask: 'How much more time for me?' Look around in your family: one dear pair of eyes less looks into yours, one pair of eyes which used to return your kindly smile; then ask yourself: 'How long have I then?' Go into the churchyard and count the fresh graves of the year, then ask yourself: 'How long have I still?' . . ."

In this example, the phrases or sentences reiterated are but slightly changed in their wording, and not at all in their meaning. More freedom of movement is, it is true, imparted to the discourse by such variation. In the illustration given, there is no great importance to be attached to the mere form of the question several times asked in several fashions. But in such expressions as "*Propter te, Domine,*" "the careless priest", "*et mortuus est*", the form counts for much and may not properly be varied without losing much of its native force. The unique impression on the memory is also a factor to be considered.

The *E poi* story depends for its vividness and forcefulness on the constant iteration, growing constantly in intensity of meaning, of the Italian phrase. Similarly, the whole force of the question put by St. Ignatius to St. Francis Xavier during their college days at Paris lies in its Scriptural exactitude and its awful, because Divine, authority: "What shall it profit a man if he gain the whole world, and suffer the loss of his own soul?" The question was not at all unknown to Francis. But

its constant repetition in the walks of the two friends at length fulfilled the old proverb that "Constant dropping wears away the stone". The lesson had to be frequently reiterated in order that—obvious though it be—it should at length be really appreciated at its full meaning; and at length Francis capitulated.

A skilfully constructed refrain to a song or a hymn is intended to achieve ultimately a victory over dull indifference or misapprehension. This popular device is approved by experience, like the catchwords of patriotism in a war. The popular mind is in many respects a childish mind. The phrase-maker in politics is ordinarily a success, because he knows how to catch the popular mind. Now an ordinary congregation, though it be all adult, is usually neither acutely critical nor alertly awake. Men are but children of a larger growth, even when they sit decorously to hear a sermon. They are examples of "the popular mind". Repetition, even though it be identical, is not found wearisome to such hearers, any more than the refrain of a popular song. But of course, as has already been intimated, the iteration ought to be constructed with some art and not be invoked as a stop-gap or a breathing-space.

H. T. HENRY

Washington, D. C.

THE FIRST PARISH MISSIONS PREACHED IN THE UNITED STATES

THE history of Catholic Parochial Missions, as they are called to distinguish them from foreign missions among pagans, is a long story, actually dating back to the days of the apostles, for we read of St. Paul's missionary journeys to the established Christian communities to strengthen them in their faith. Similarly the great preachers in the days of the early Fathers of the Church were accustomed to visit the missions organized among them. Thus we find a St. Gregory and a St. Chrysostom, making continuous efforts in different places to foster piety by extraordinary series of missionary instructions, exhortations and devotions. Later on we find the Dominican and Franciscan friars, who were popular missionaries in the truest sense of the word, going from town to town

preaching to the people everywhere, in the public places as well as in the churches. Again, in the middle of the sixteenth century the preaching of missions is revived with a new zeal by the Jesuits, albeit St. Ignatius had meant to combat chiefly the errors of the so-called "Reformers".

The first organized form of popular missionary work in the parishes, as we now understand that work, was not introduced until the beginning of the seventeenth century. At that period St. Vincent de Paul reduced mission preaching to a system, as it is followed by the Congregation of Priests of the Mission, which he founded in France. A century later, in 1732, St. Alphonsus de Liguori, organized his missionary work by establishing the Congregation of the Most Holy Redeemer, in Italy. Similar efforts were subsequently made by the Augustinian friars and other religious communities of a later date, such as the Fathers of the Precious Blood, the Passionists, the Paulists, the Marists, and very recently in the United States, by what are called "Diocesan Mission Bands".

Leaving aside the heroic labors of these priests in the foreign mission field, I propose to record the beginning of specialized missionary work done in previously cultivated fields; that is to say, in the growing parishes founded in the towns and flourishing cities of the United States of America. We are here concerned with the home missions in the parishes.

A hundred years ago a parish mission was something unknown in the States; seventy-five years ago it was an epoch-making event in any parish; even fifty years ago the arrival of preachers to give a parish mission was likely to arouse the whole town or city. To-day the enthusiasm is for the most part confined within the parish limits. However, the work is going on constantly, quietly and none the less effectively. The change is easily accounted for by the fact that Catholics were actually hungering for the word of God in times when it was more rarely administered to them because the number of priests was very small.

A "Catholic Extension Society" From Europe.

Toward the middle of the last century the immigration from Germany grew very rapidly and the German Catholics, like Catholic immigrants of other nations, had to pass through their

period of spiritual probation, owing chiefly to the lack of priests. Resident pastors were few and Catholics were gathered into groups here, there, and everywhere, but almost always without permanent pastors. This sad condition of affairs was particularly trying because these groups spoke a language other than English. Their condition necessitated an appeal to the bishops of the respective home countries, asking for priests who spoke their native tongue. Under these conditions the Right Reverend Edward Fenwick, Bishop of Cincinnati, sent his zealous co-laborer and Vicar-General, the Rev. D. Frederick Reese, later first bishop of Detroit, Michigan, to Europe, to procure priests for his vast diocese. Visiting Vienna, Austria, Father Reese aroused among the faithful great zeal for the American missions and in particular for our native Indians. Through his efforts the Society known as the "Leopoldine Society" was founded for the support of these missions. This society, the forerunner of our "Catholic Extension Society" sent not only men, books and vestments, but hundreds of thousands of dollars to various American dioceses for the support of American missions and missionaries. The Church in America has much to be thankful for, to this society, as "Flanders", writing in the *Catholic Standard and Times* of Philadelphia, shows from a letter of the Right Rev. F. P. Kenrick.[1]

PHILADELPHIA, 7 MAY, 1832.

Gentlemen:

With sentiments of the most lively gratitude I acknowledge the due receipt of the 10,000 florins, which the Leopoldine Association has so kindly remitted to me for the pressing needs of the diocese placed by the Holy See under my administration. It shall be my sacred duty to apply this very generous contribution, so beneficial to my poor diocese, in the most conscientious manner, for the most urgent demands of our holy religion, and if possible I shall use it in founding a diocesan seminary.

The Bishop then makes a statement concerning his diocese, giving the names of his 38 priests, and continues:

Many of these missionaries have charge of whole counties. This shows how well the donations of the Leopoldine Association are applied among us.

[1] See: *The Echo,* Buffalo, N. Y., 14 May, 1916.

Pray accept, gentlemen, the expression of my sincere gratitude etc.

FRANCIS PATRICK KENRICK,
Bishop of Arath and
Coadjutor of Philadelphia.

The writer of the report continues:

For almost a century from 1829, the dioceses of Germany and Austria, through the Leopoldine Association of Vienna, have been sending to the Church in America, irrespective of race, hundreds of thousands of dollars, vestments, chalices and church furniture. In 1833 Cincinnati received 30,000 florins, and 20,000 florins were sent to the Archbishop of Baltimore.[2]

APPEAL TO THE REDEMPTORIST FATHERS.

It was in Vienna also, where the Rev. D. F. Reese became acquainted with the Redemptorist Fathers, whose second founder, as St. Clement Mary Hofbauer, C.SS.R., has been called, had just died in the odor of sanctity (1820). Filled with the zeal of their saintly Father, St. Alphonsus Liguori, for abandoned souls, the Redemptorists were finally prevailed upon to accept the invitation of the Bishop of Cincinnati. Their real destination it seems was to be among the Indian tribes in the northwest of the diocese, now Green Bay, Wisconsin. Divine Providence, however, had other plans in view. When the first three Fathers: Simon Saenderl, C.SS.R., Francis Haetscher, C.SS.R., and Francis X. Tschenhens, C.SS.R., (often called "Jennings") arrived in New York, on the eve of Corpus Christi, 20 June, 1832, they were detained in that city by the delay of their baggage. When it became known in the city that these Fathers could speak German, the Bishop of New York, the Right Rev. John Dubois, D.D., pleaded with them to allow at least one of their number to remain and take care of the German-speaking Catholics. But the Superior could not grant the request, as they were called and expected by the Bishop of Cincinnati.

[2] It may be interesting to note here a fact not generally known, as stated by T. F. Meehan in *America* for 1 August, 1925, p. 368. "Rumor was busy with his name [Archbishop John Hughes, D.D., of New York, then (1850) in Rome] as a coming member of the College of Cardinals. Lewis Cass, Jr., the United States Minister at Rome, actively though unofficially, promoted the idea, and so sure of realization did it seem that the Leopoldine Society of Vienna, which had been such a generous helper for the American Missions, offered to present the new Cardinal Hughes with the necessary outfit for that rank."

First Parish Mission.

Great was their disappointment when they reached Cincinnati and found the Bishop absent on visitations. Whilst Father Tschenhens devoted his leisure time to the care of the German Catholics in Cincinnati, Fathers Saenderl and Haetscher, set out to meet the Bishop at Detroit. On the way they passed through Tiffin, Ohio, where many German Catholics, attending a French parish, pleaded for spiritual assistance. Father Haetscher interrupted his journey to minister to them and gave them a week's mission—the first mission given in the United States by the Redemptorist Fathers and probably the first parish mission ever given in the Western Continent. This happened in August, 1832, and was the beginning of that endless course of parish missions that have been conducted since and that are being conducted to this day by various religious communities in the United States, Canada, and the West Indies.

Proceeding to Detroit, Father Haetscher found that city and the neighboring country afflicted by a cholera epidemic. This dreadful visitation made all well spiritually disposed, and Father Haetscher embraced the opportunity to conduct a series of missions along the banks of Lake St. Claire and the Huron river. He preached two and three times a day, heard confessions throughout the day, took his dinner at 5 : 00 P. M., and could not think of supper until 10 : 00 P. M. So anxious were all to make their peace with God during this extraordinary time of grace, that men who were too late for confession, would accompany the priest on horseback to the next station or town, and put their consciences in order by turn on the way.

It may surprise the reader that even at that early date the Protestant Bible agents were on hand to make converts also in the wilderness by distributing free Bibles. The Methodists worshipped in places called "meeting-houses." To study their ways Father Haetscher attended one of their revivals. He became so alarmed at their conduct that he trembled with fear, even expecting bloodshed. As the speaker and his audience increased in their "ecstacy", as he called it, he jumped up and ran out.

Father Haetscher preached in German, French and English, which latter language he acquired sufficiently by talking with

the sailors during his long sea-voyage. We read of a second mission given by Father Tschenhens in Norwalk, Ohio. He calls this the first *formal* parish mission of two weeks' duration, and it had most wonderful results—in June, 1833. Some of those who attended wrote to their friends in Europe, stating that they found here what they had not enjoyed in Europe: "a course of unusual sermons that aroused serious thoughts conducive to the salvation of their souls".

Earliest Redemptorist Community.

Having traversed the country in all directions, doing much good for neglected Catholics and heathen Indians, the Fathers finally saw their long struggle for a permanent home rewarded, when they were invited to take care of a large number of German Catholics in Pittsburgh, Pennsylvania, where all had not been harmony. They established peace and order among the Catholics of German origin in Pittsburgh and were prevailed upon by the Bishop of Philadelphia, the Right Reverend F. P. Kenrick, D.D., to take permanent charge of that part of his flock. The surprising success of the Fathers with the German Parish in Pittsburgh became known very quickly and they received appeals from several bishops who had large settlements of German Catholics in their dioceses, to undertake their spiritual welfare.

After establishing regular communities of Redemptorists in various large cities, the Fathers, mindful of and living up to their holy Founder's ideals of ministering to the most abandoned souls, looked up smaller settlements of German Catholic immigrants in every direction throughout the country and laid foundations for countless present-day flourishing parishes, with resident pastors. It is hard to say who were more abandoned in those days: those living in large cities or those in little towns. There are 71 cities, towns and villages named, where the Fathers looked after the spiritual wants of the German Catholics more or less frequently from 1839-1848. What time was required, what hardships had to be endured, what sacrifices to be made, can only be imagined when we read in a letter of Father Neumann, C.SS.R., later Bishop of Philadelphia, that the Fathers from St. Alphonsus community in Baltimore, Maryland, visited, besides near-by towns, the fol-

lowing far-distant parishes, at least every three months: Harpers Ferry, 81 miles distant from Baltimore; Martinsburg, 100 miles; Cumberland, 178 miles; Richmond, 170 miles; Kingswood, 250 miles: traveling mostly by canal boat or on horseback. On these occasions the people showed faith and a spirit of sacrifice equally great, by coming thirty to eighty miles, even on foot, as Father Neumann relates, to see a German priest, in order to go to confession, hear Mass, and have their children baptized. This appreciation and spirit on the part of the people made the work comparatively easy and pleasant.

Growth of Missionary Activity.

Not only in a parochial way, however, did the Redemptorists labor for God's people in this country. They did not forget the principal end and object of a Redemptorist in active life: the preaching of missions. That work was always uppermost in their mind. Fathers Saenderl and Haetscher gave the first missions within three months after their arrival in America. They labored in towns and villages as well as in cities, for the renewal and preservation of the spirit of faith. They preached in German, French and English for the people, the religious and the clergy.

The Rev. Louis Gilet, C.SS.R., who came from Belgium and could speak only French, gave a mission in Saint Vincent's, New York, 1843, probably the first parish mission in New York City. After that mission he left for Detroit, Michigan, where he found great opportunities for mission work among the French settlers in Grosse-Point, Saginaw, and Detroit. How anxious those poor immigrants were to save their souls, we realize from the fact that they came thirty and forty miles to attend the missions. Gradually the work of the missions increased as the number of Fathers was augmented from time to time by new arrivals from Europe. In the 'forties, missions were given in the states of Ohio, Pennsylvania, Michigan, New York, and New Jersey. At a mission given in Pottsville, Pennsylvania, by Fathers Covdenhove and Holzer, confessions were heard from early morning until midnight. The chronicles relate that some penitents remained fasting for two or three days awaiting their turn for confession. Holy Com-

munion was distributed until 3:00 and 4:00 o'clock in the afternoon. One good woman received at 11:45 P. M. A number of converts were made, among them a public school teacher.

ARRIVAL OF THE VERY REV. FATHER BERNARD, C.SS.R.

At this juncture in 1849, Father Bernard Hafkenscheid, C.SS.R., came to America from Holland, having been appointed Vice-Provincial of the houses in America. A most successful missionary himself, he systematized the apostolic labors of the Province to meet conditions as he found them in America. To him credit is due for whatever success the missionary work of the Redemptorists in America may have accomplished in every line of priestly labor. It was Father Bernard who planned and laid the foundation for the now popular parish missions, in accordance with his long training and experience in that same work in Europe. What the coming of this great missionary meant to the Catholic Church in America, is best stated by the Rev. A. F. Hewit, C.S.P., in his life sketch of the Rev. Francis A. Baker, C.S.P. (p. 116): "Missions to the Catholic people have been in use for centuries in various parts of Europe. They were not known in the United States before the appearance of the Redemptorists. Public retreats had been given from time to time in the United States by the Jesuits and others before the series of Redemptorist missions was commenced. This series, which began at St. Joseph's Church, New York, in April, 1851, was however the first that was systematically and regularly carried on by a band of missionaries especially devoted to the work. This formed the first link of a long chain of similar missions given by a body of special messengers who devote themselves to this work in a special manner. Since that time the number of missionaries belonging to several distinct congregations has increased and the missions have been multiplied. The principal merit of inaugurating this great and extensive work belongs to Father Bernard Hafkenscheid, C.SS.R., who was formerly the Provincial of the Redemptorist Congregation in the United States. Father Bernard, as he was always called, had been for twenty years the most eloquent and successful preacher of missions in his native country of Holland. He brought with

him to the United States in March, 1851, two American Redemptorists, who had been stationed for some years in England, and he had scarcely landed in New York, when he organized a band of missionaries to commence the English missions. During nearly two years he took personal charge of many of those missions, working in the confessional from 12-16 hours every day, occasionally preaching when the ordinary preacher broke down and instructing the young inexperienced Fathers most carefully in all methods of giving sermons and instructions and otherwise conducting the exercises of the mission in the best and most judicious manner."

Causes of Their Success.

The advent of the Redemptorists in America was providential, as we see it now, in a twofold manner. In the first place, they were the instruments in the hands of God to save the faith of the German Catholic immigrants in countless cities and towns where they were without priests; and then they transplanted the popular parish missions of Europe to congregations of every nationality found in this vast field with its ripe harvest, looking and calling for laborers to gather it in. It was a large and difficult field to work, but the Redemptorist Fathers managed to gather in the harvest in great quantities after long and thorough cultivation, by solid but simple doctrine, by urging the frequentation of the sacraments, by the splendor of religious services, as carried out in conformity with the ceremonial of the Church in their native land across the sea: such as Corpus Christi processions, May processions, the solemnities of First Holy Communion, Forty Hours' Devotions, and by organizing Catholic societies and religious confraternities, by congregational singing, by the music and singing of the choir, although the latter was often in conformity with the times rather than with the regulations of the Church. These solemn and varied services were pleasing and attractive to people of all nationalities. Once the spirit and love for such solemnities, always explained and impressed by the spoken word in sermons, conferences and instructions, had been imbibed, it was fostered and preserved by the children of the parish school, which the Redemptorist Fathers never failed to erect side by side with the Church. The parish school, be it said, was a

most important feature of their pastoral work and gave such an impulse to our Catholic educational system that the Right Rev. B. McQuaid, D.D., Bishop of Rochester, New York, did not hesitate to say in his sermon at the Golden Jubilee celebration of their arrival in America, that the Redemptorists solved the parish school problem, which prior to that had caused the greatest difficulties in America. Thus the Redemptorists fulfilled the first part of their divine mission in America—the *groundwork* of their vocation proper.

Catholic and Non-Catholic Missions.

With the arrival of Father Bernard, C.SS.R., also the second part of the providential mission of the Redemptorists was accomplished most successfully, by his practical, thorough and splendidly systematized method of conducting parish missions. To show the result of his methodical work according to the rules laid down by St. Alphonsus Liguori, when we summarize the work at the end of his term of office, we find that from 1849-1853 there had been 75 missions with more than 100,000 confessions. Thus the work went on, and under his successor, the Very Rev. G. Ruland, C.SS.R., 1853-1859, we read of 161 missions large and small, with over 135,000 confessions heard. Certainly a rich harvest!

It was likewise at this period that the first non-Catholic Mission was given by Fathers Hecker, C.SS.R., and Hewit, C.SS.R., who later on perfected that method as Paulist Fathers. It began at Norfolk, Virginia, 6 April, 1856. Quite a number of very intelligent Protestants attended their mission in that place. In accordance with previous instructions and directions given them by Father Ruland, the Provincial at the time, Father Hewit gave lectures on the three days following the mission, concerning faith and the authority of the Church and Father Hecker answered objections against Catholicity. The lectures were well attended. As is well known, this work is now a specialty of the Paulist Fathers, who can speak of wonderful results in bringing back the lost sheep to the one true fold.

Encouraging Incidents of Missionary Life.

There are some interesting incidents in the reports of the missionaries, as showing in what spirit, with what faith, under

what difficulties and with what results their missions were given and received. Father Gross, C.SS.R., who became Bishop of Savannah, Georgia, and later Archbishop of Oregon City, Oregon, relates: "I received into the Church a captain of one of the large steamboats running on the Mississippi River. His conversion created the greatest surprise—people could hardly credit it, so much so that many Protestants came to me and inquired if it were really true. This man had been a Freemason and so bigoted that he often threatened to shoot his Catholic wife, and would lock her up in a room to prevent her from attending to her religious duties." Again he writes: "I preached the sermon on the Church to a large gathering of Protestants and their ministers, whose faces showed anything but pleasure. As the people were leaving the church, a Protestant tapped a preacher on the shoulder and said: 'Well, Jim, after that sermon you had better go home and go out of business.'" On another occasion he writes: "Our mission was a perfect jubilee. The Protestants attended in such glee that balls and parties were deferred till after the mission, and members of the city council informed the Mayor that for the same reason he must put off its meeting. On Sunday night the Episcopal Church had an audience of six persons and the Methodist minister had three: himself, wife and her sister. This latter gentleman on noticing his slim audience made the very sensible proposition to say a short prayer and then go to the Catholic church and hear the sermon, which they did. The Episcopal minister grumbled that, in order to prevent attendance at our mission he had to start a morning service at 7 o'clock, but that we had one at five o'clock and every one came to that. We had no less than four families that had publicly apostatized, and returned again during the mission. We had 35 converts and left many others whom we had no time to instruct sufficiently." Father Dold, C.SS.R., relates of a "woman walking four and a half miles with her baby in her arms, through mud and water, to come to the mission." Father Burke, C.SS.R., writes: "In the evening the mission cross was carried into the church in procession and borne on the shoulders of four former Freemasons, to the great edification of the congregation." Of a Brooklyn mission we read: "And when the men's mission commenced, the crowds became

still greater. Imagine a church packed with men at 5:00 o'clock A. M., so that the aisles and galleries were crowded, and fancy the same men returning in the evening. . . . We had about 22 converts." Of a mission in Baltimore we read: "Besides preaching every day, these good Fathers were in the confessional twelve successive days, with five other members of their congregation. It was here they had the pleasure of seeing the fruits of their labors. Thousands flocked to their confessionals. Of these many had lived for years in open disobedience to the precepts of the Church. Families were made happy that had long lived otherwise; injuries were forgiven, enemies were reconciled, peace restored, joy of life recovered; in a word, everything the Fathers desired and labored for, was achieved."

THEN AND NOW.

We have traced the parish mission from its humble beginning in the 'thirties of the last century to the 'sixties, up to which time the Redemptorist Fathers were practically alone in this particular field of pastoral ministry. How wonderfully the work has flourished since then, because of the rapid growth of the Catholic Church in numbers and because of the vast array of additional laborers in this most extensive harvest of immortal souls! Coming from so many different religious communities throughout the land, all performing their work most zealously in a manner peculiar to their respective communities, ploughing, tilling and cultivating the virgin soil of the Church in this vast growing country—they are producing results most wonderful, even as did their Divine Master!

To give an idea of the growth of the mission work, it may be well to make a summary of the activities of the Redemptorist Fathers in the Baltimore Province only, for just one year, 1924. The Chronicler records 281 Missions and Renewals of Missions, 53 Novenas and Triduums, and 136 Retreats to priests, seminarians, religious, colleges, and academies. There is abundant work for all the laborers in the vineyard of the Lord—and room for more. This crowded picture will fit in nicely with a comparative view of the Catholic Church showing the countless cathedrals, churches, chapels, hospitals, asylums and educational institutions of all kinds and grades, now the pride and consolation of the Catholic Church in our beloved country.

FRANCIS AUTH, C.SS.R.

New York City.

THE ARCHBISHOP'S POCKET-BOOK.

I. Tom Burns.

IT was a large old-fashioned wallet, of dark morocco leather, and had been presented to the Archbishop on the day of his installation as metropolitan. The address to His Grace on the occasion was made by the local president of the Society of St. Vincent de Paul, a prominent man who also controlled the banking house which for many years had guarded the diocesan funds. Being the financial adviser of the Ordinary, who was apt to be over-partial to the poor appealing to him for help, the speaker knew that his patron needed the big pocket-book which he was about to present to him. The offering betokened at the same time the sincerity of the sentiments uttered by the gentleman after dessert had been served at the festive dinner in the new school-hall.

Since that day the once handsome leather case had been worn to a shabby grey, and just now the tears of an old servant who held it in his hands were dropping on it. He had been partial custodian of it for many years, while in the service of the Archbishop, since his had been the privilege of guarding the robes of His Grace, and divesting him on his daily return home, of those outer garments which usually sheltered the pocket-book.

Tom Burns had lost his best friend on earth. What the preacher that morning had said at the funeral service about the royal generosity of the deceased, and his wise forethought in matters of public benevolence and private charity, was not one-half of what Tom knew, and felt, regarding his late master. The only consolation remaining now was that Father Martin was still there—he knew a few things. To him Tom Burns could go and talk himself out, albeit he had of late years learned to be reticent, despite the fact that as a lad he had once come rather near kissing the blarney-stone.

But, to get the full story of the Archbishop's pocket-book we shall have to go back to the earlier days of its use, and that will take us back a while to dear old Ireland.

Tom Burns was an Irish genius. I say designedly "Irish," for if genius (universally) is impatient, the particular Celtic type which abounds in the south of Ireland has the peculiarity

of being distinctly patient. Tom's gift of originality lay in the creative power of adaptation. He could convert any situation into a suitable setting for his benevolent schemes. There were no problems appealing to him which he would not promptly undertake to solve, no matter how far out of his way the effort might take him. Difficulties in sight only served to stimulate his appetite for adventure.

As a boy he was admired and well liked by his companions, chiefly because, amongst other accomplishments, he had an original way of annoying the local constabulary suspected of pro-British leanings. His genial resourcefulness showed itself in leading the village lads into pranks that were annoying to the gentry, for which one or the other of them would get a spanking, meant for Tom, from the village schoolmaster. The innocent look of his blue eyes, and a habit of holding his tongue at critical moments were calculated to mislead even the wise and wary. To look at him one would never suspect him to be the author of the periodically recurring and astonishing combinations of plots to upset the land-agent and his trap whenever he came to collect the rents from the farmers whose apple trees were Tom's special choice.

Father Denis, the parish priest, had prophesied to Tom's mother, who wanted the boy to be a priest, that the lad would be a diplomat. She didn't know what a diplomat was, but told Mrs. McCarthy, her next-door neighbor, that she thought it meant sending the boy to Maynooth, where they made bishops for the whole world—that is, Ireland and America. She had it straight from her brother, who was a priest in "Nebraski", and who told her that, while the Pope of Rome made cardinals for the Italians, bishops were made in Ireland.

Tom's uncle was at present a P. R., with a parish nearly as big as all the British Isles together. He had promised to pay his sister a visit soon—which prospect, properly divulged, raised the estimate of Tom's family record and achievements. She hinted also that there had been a bishop among their relations on the mother's side, though that was long ago, of course, in the days of St. Brendan, the patron of the parish.

Tom himself was not particular about his future. His mind was wisely set on the present. He sometimes had visions of the gold bricks in his uncle's country, some of which the priest

was expected to bring with him on his visit, since people in the old country knew better what to do with them than let them lie around the street, as they did in America. Accordingly Tom left all thought of the next day's needs to others. He had learnt the principle from his catechism and he felt that it was the best thing to do.

It would be an error to infer, from these dispositions, that Tom was greedy or wicked. On the contrary, there was no one more ready to share the spoils and to see that every lad in his set got his proper portion. As for the girls, he ignored them. Having no older sister to watch him and no younger sister to torment, and seeing that when girls grew up to be women their most important function seemed to be to shed copious tears at a wake, and furnish the driver of the hearse with "a drop ov the craytur," he had no use for them under ordinary conditions. This was supposed to be the chief sign of a vocation to a celibate state. For the rest, he felt it a duty to himself and his clan to watch the apple trees and gooseberry bushes of the neighboring cottage gardens, which belonged to the more opulent farmers, with the idea of improving his tastes as well as of educating the lads whom he befriended. Most of the poorer people worked in the turf-section of the district, and purloining vegetables was at most a venial sin, if not also a necessity. Besides, Tom made silent compensation by setting traps and snares for foxes and badgers and other predatory creatures frequenting the fields and orchards. Indeed he put the land-owning folk in his debt by selling the tails and skins of the captured game, thereby serving the gentry with the means of decorating their halls and chimney corners with specimens of precious "hunting trophies."

When eventually Uncle Thomas, the American priest, after whom Tom had been named, came to visit his sister, the lad who had grown to be the pride of the village, gloried with an air of virtuous proprietorship in driving his illustrious relative through the country. Father Thomas took to the youth, but said nothing about sending him to Maynooth, because there was evident need of someone staying with the mother, for the "old man" was getting weak and was looking for a rest. His son was the only visible support of the home in the near future.

On the day of the priest's return to the States young Tom was asked to go with him as far as Liverpool. The prospect of crossing the Irish Sea and of getting new experiences abroad delighted Tom beyond measure. The two went first to Cork and to Fermoy; thence to Waterford, to Carlow and as far as Dublin. After that they came back again to Dungarvan and to Queenstown—for all these places held reminiscences for the uncle, and he wanted to show the boy something of the world before letting him go back to Macroom by the Laney. The youth's enthusiasm and his enjoyment of travel were increased when Father Thomas, on landing in England, told him that they would fill in the time before sailing, by visiting Manchester, where there was a large Irish settlement.

It was here that by accident Tom became acquainted with a Lancashire agent who was looking for a valet to an English railroad magnate. The latter had just been knighted by the King, and was establishing a sumptuous residence in the neighboring Riding of Yorkshire. The prospect of donning a livery with brass buttons, after the fashion he had seen in Manchester, strongly appealed to Tom. He gladly accepted the offer when his uncle told him that he would communicate with the folks at home. The priest wrote to the mother that he had advised the boy to take the position. The lad was to send her his monthly wages, which was a better way to support them than if he went back to their little bog farm. On parting, Father Tom gave his blessing and a sovereign to the young man, and told him that when the old folks had gone to their heavenly reward there would always be an opening for their boy in America. The latter, absorbed in the prospect of the new dignity that would allow him to sit with the liveried driver behind a fine span of horses, as man-servant to Sir Milford, felt satisfied,—all the more as he had understood that the gold bricks to be gathered in the streets of the New World were not so plentiful. The uncle had laughingly said that the immigrants from Italy had noticed them and were sending them back home as fast as they could pick them up.

II. Tom Meets the Archbishop.

Tom's new lord was an elderly man, hardly ever visible to the retinue of his dependents, excepting the privileged few—

his secretary, his chief steward, and the private valet who attended him in his chambers, and in swallow-tails. In fact Tom's real master was the English butler who had hired him, and who paid him his wages. On their first encounter the functionary of the lower region of bottles had looked Tom up and down, beginning at the feet. Then, elevating his nose to an obtuse angle, he had asked:

"Yer name, sir?"

"Tom Burns, sor."

"You will answer to the name of *Jenkins*. Her Ladyship dislikes the Hirish in the 'ouse. Second to his Lordship's man, who is Watson."

Tom learned later that the cook insisted on being called Bridget, and that she got her way because she was the creator of delectable muffins which the master pronounced "excellent".

Tom blushed, which was not his habit. He was proud of being Irish and had hoped to join the Fenians later on. Moreover, he thought he had heard of a Scotch poet by the name of Burns. But he said nothing, fearing to lose his brass buttons, a calamity which, for the moment, seemed worse than losing his name.

In time he assisted the valet when the master went traveling. He handled the portmanteaus and other portable luggage, but became aware that Watson got all the big fees, and while pretending to lord it over the hotel porters, was generous to the extent only of sixpence.

It happened on one of the journeys that the palace night-coach on the Great Western, in the section reserved next to Tom's master, carried an American party. One of them was a priest who addressed his dignified elder companion as "Your Grace". Tom recognized that he was in the neighborhood of a bishop or an archbishop—unless it were a duke. His surmise gave way to certainty when, after the elders had retired for the night, the young priest accosted him in thoroughly democratic fashion, asking him his name and where he came from.

"Me name is Jenkins, but I was baptized Tom Burns," said Tom with evident resentment at the remembrance of British assumption. The priest laughed.

When, in the morning, the Archbishop had left the coach for a change of trains at the station, Tom was on hand, ready to render service by lifting some of the prelatial hand-bags. The chaplain, seeing the eagerness of the lad to assist, introduced him to the Archbishop. The latter was pleased with "Jenkins," and said to him as he handed him a half sovereign,

"Why, you have an Irish face, and a delicious brogue. Where did you get the name of 'Jenkins'?"

"They put it on me in England, Your Grace." (Tom had made a note of the Archbishop's name and address which he saw on the label of the prelate's valise piled on the porter's truck.) "An uncle of mine was a Michael Ryan," he added.

The Archbishop talked pleasantly for a few minutes to the Irish lad in the waiting-room, while the young priest was getting transfer tickets at the booking-office. Then the train for Southhampton took the Americans away. Tom's master was still slumbering in the coach, which was to go on.

During the rest of the journey with Sir Milford, in the south, Tom's mind was following the Archbishop. America must, he thought, be a glorious country. The possibility of being valet to His Grace became a gradually more definite dream with "Jenkins", and eventuated in a fixed resolve to save up his money and cross the ocean at the earliest opportunity. It would surprise his uncle, the priest, who must, of course, be known to the American prelate. Tom was sorry that he had not thought of asking the Archbishop about this relative in Nebraska. Still he was sure that the secretary-priest would remember him, and take him into service, if he could only manage to get to the States. It would be a fine thing for him, even if he did not wear brass buttons.

When, not long after, he got notice from home that his father had died, and that a neighbor had taken over the old farm for the time, to afford protection to the widow, Tom felt that the time to go to America had come. There he could do better for his mother in Ireland as well as for himself. He wrote to his mother about his plan. After some hesitation she consented, in the hope that he would come back to her soon, a man of wealth and respectability.

Within a year and a half Tom had managed to save up enough to pay for a steerage passage to New York. He trusted

to good luck for his farther journey. His mind was bent on getting into service with the American Archbishop, a man at once democratic and yet of manifest dignity, and liberal. That such a dignitary should travel without a valet seemed to him unthinkable, and his experience in the service of Sir Milford would, he felt sure, enable him to show a thing or two to the foreigners and Indians of whom the Archbishop was supposed to be the spiritual head.

One sunny afternoon in April, as the Archbishop was about to go out for a visit in his home city, Tom was seen near the carriage at the cathedral residence and promptly anticipated the secretary in opening the door for His Grace to enter. The latter looked at the stranger, hesitated for a moment and said:

"Who are you? I think I have seen you before."

"Your Grace, in England. I am Jenkins, Sir Milford's former valet."

"Oh! And what brought you to America?"

"The remembrance of Your Grace's kindness."

The Archbishop was nonplussed for an answer, and entered the vehicle without further comment. On the way he recalled having met "Jenkins" at the railway station in England. The secretary also remembered the incident. When they returned that evening the porter mentioned his having had a rather humorous interview with an Irishman who had called to apply for a position in the Archbishop's house. There being no vacancy, and the applicant having no recommendations—beyond his native simplicity, which was not wholly unmixed, as we have seen, with diplomatic though honest prevision—he had been told that the Archbishop was not in need of any additional service. Thereupon the petitioner had asked whether His Grace did not need a valet. Upon being informed that the functions of a valet were supplied by the members of the Archbishop's regular household, the Irishman had expressed his wish to see His Grace personally.

"I think" said the prelate, "that Jenkins would eventually make a good major-domo, and relieve you, as well as the sexton, who looks after my wardrobe, of some services for which neither of you can well spare the time."

The secretary was quite willing, all the more as he was frequently called on to assist the vicar-general; at times, too, when it seemed necessary that in the absence of anyone else who was suitable, he should accompany the Archbishop on his canonical visitations, whereas a less important functionary could easily act as traveling aide to His Grace. Accordingly, when Tom called on the Archbishop the following day, he was given a temporary position as general domestic and waiter at the clergy table in the cathedral rectory. He resumed of course, his Irish name, and soon proved his talent for making himself both useful and agreeable. In time he became quite indispensable to the Archbishop, who trusted him in all matters of domestic relations and in not a few things which were supposed to belong to wiser heads only.

At the time of young Burns's arrival at the cathedral there were, besides the secretary of the Archbishop and the vicar-general, two regular assistants, who looked after the ordinary needs of the parish. The diocesan business was officially attended to by the chancellor, who might occasionally call on the archiepiscopal secretary for help, or even on the priests engaged in parochial duties at other times. All of the clergy attached to the cathedral, including His Grace, took turns in preaching and participated in the ceremonial at solemn functions on great festivals. They also occupied the confessionals at stated times during the week.

Father Martin was one of the assistants. He had not yet retired to the chaplaincy of St. Catharine's. And although he was later on to become a very important figure in the mind of the Irish youth who aspired to the office of valet to the Archbishop, at the time here spoken of the priest was a mere assistant, shortsighted, and seemingly oblivious of his surroundings unless called on to attend the sick or perform some other pastoral ministry. Whilst everybody about the house seemed to like him, whereas he only liked his books, to Tom he was still a negligible factor. Now and then importuning tramps or stray visitors wanting a charity might be referred to Father Martin, that is, if they came in the way of Tom Burns when he chanced to attend the door of the archiepiscopal residence.

The vicar-general was different. He had a portly and dignified way with him and a healthy air suggesting that he was fond of outdoor exercise. When he talked, which was not often, the words came forth in an authoritative tone which presaged that he was to be himself some day a bishop. On Father Martin's subsequent appointment to St. Catherine's a younger man took his place at the cathedral. Then came the sudden transfer of the vicar to a western episcopal see; and simultaneously the return of Father Martin. But of this and Tom's growing devotion to him as the new chief in the episcopal home we shall hear more anon.

[TO BE CONTINUED]

CATHOLIC MISSIONARIES AND THE THEOLOGY OF THE HINDU.[1]

FOR the missionary who hopes to convert to Christ the members of that vast population of India which professes the Hindu faith, it is of the highest importance that he understand the chief religious influences and prejudices of the natives. Among these influences the Hindu ideal of final salvation plays a great part. Upon the recognition of that ideal, and its value to the Hindu consciousness, will in large measure depend the success of the religious teacher who labors on the Indian mission.

If the Hindu ideal can be made to accord with the all-sovereign infinity of God and our nothingness before Him as His creatures, then we shall come to India as our Blessed Lord came to the Jews, to fulfill and not to destroy. But if the Hindu ideal is found in any way to be incompatible with either the all-sovereign infinity of our Creator and our nothingness before Him as His creatures, then our preaching is vain, as radically opposed to the attitude of mind in Hindu thought and spirituality. Accordingly we shall require a quite different preparation for evangelizing the natives, and a different plan of campaign in the mission field, from that which we use in ordinary catechetics.

There is here no question of a *via media,* for, to ignore Hindu thought and spirituality in the heart of her children,

[1] The following article was written by a Jesuit Father who has lived and labored in the missionary field of India for many years.—(EDIT.)

and to attempt to inculcate our teachings just as if that spirituality were not there, is to invite failure from the very outset.

In presenting the subject of ultimate salvation according to the Hindu ideal, I shall dwell, in the first place, on the Hindu ideal of salvation as the legitimate outcome of Hindu philosophical principles. In the second place, I shall consider the ideal physiologically, for what it is in itself.

I. NIRVANAN[2] LIBERATION.

> The Supreme itself is Liberation, — the Supreme which is infinity ever one and the same, thus the Vedas teach; and so Liberation is of one kind only for the gods above and for those born of men.
>
> —*Vedantasara.*

The Supreme itself is Liberation, for Nirvana is that changeless state of peace and joy which supervenes upon the whole natural man, causing him to become submerged in the glory of his own person flooded and buried in God. Thus the whole of nature dwindles into infinitesimality before the unveiled glory of the individual person, and the changeless person itself is flooded, transfigured and buried in the Supreme, which is all in all. Hence it is said, "The Supreme itself is Liberation".

To fully understand this, we must clearly grasp the Hindu teaching as to the true character of our own person, or that *power* in each which is at once the seer, hearer, feeler, knower, enjoyer, and lord of all that goes on in the concrete nature, and which never changes from the cradle to the grave.

Who am I? This was the question which the Sages of India set themselves to answer. In one long succession, I am infant, I am child, I am boy, I am youth, I am adult, I become the inhabitant of another world, I pass beyond all worlds to the Vision of God,—and all through this succession I am the same person. Again, I have a body which is constantly changing; I have a mind which is incessantly roving; I have senses which are ceaselessly going to their objects,—but what itself is the *ego* possessing body and mind and senses, yet which does not change with them? In one long succession I am enjoying, I am suffering, I am seeing, I am hearing, I am loving, I am

[2] Nirvana literally implies the notion of a divine breathing (Sanskrit), and is vaguely used for the state of unconsciousness which absorbs the soul in God.

hating, I am sleeping, I am waking . . . and the enjoying, and the suffering, and the seeing, and the hearing, and the loving, and the hating, and the sleeping, and the waking, pass over me like the light clouds fleeting one after another over the blue sky, while the *I* remains changelessly the same, like the blue sky itself. *Who am I* who change not while all is drifting by me?—" So long," said the Sages, "as one does not reason out this in his heart, so long does the empty world possess the heart with a heavy darkness."

In order to get at the answer to this question, and, through it, at the root of the Hindu ideal of final salvation for the creature, we must go back to the Supreme itself and the primordial elements out of which the universe and the individual are formed.

> Beyond even the invisible sources of this visible Nature there exists another state of being, supreme and changeless and eternal, which, when all things perish, perishes not. This is called the Transcendent, the Undecaying. . . . This Supreme Being may be attained to by an exclusive devotion.

The Hindu philosophy teaches that the Supreme is one only, infinite and changeless. Yet it exists under three forms, not distinct *in re* from itself. These are being, knowing, joying, where being and knowing and joying are but differing forms of the one infinite act. That is, the kind of being which *is* the Supreme is pure, infinite, substantial consciousness, or *knowing*. Again, the kind of knowing which *is* the Supreme is pure, infinite, substantial *joying*. And lastly, the kind of joying which *is* the Supreme is pure, infinite, self-existent *being*. Thus the three forms are the one thing, and so the Supreme is a trinity in unity. This doctrine of the Supreme seems to have been evolved from the phenomena attending the very highest forms of being ecstasied and absorbed, when self-consciousness has been eclipsed and lost, and the absorption itself is identified with the absorber and the absorbed.

This Supreme has a twofold creative power, namely that of multilocating itself indefinitely and even infinitely; and again, that of making eternal Truth—which is infinite, changeless and one—appear as it really is not, namely changeful, finite, and many. This latter power alone is properly to be called creative power.

First, then, the Supreme has the power of multilocating itself, i. e., of producing exact Imagos of itself not only in form and beauty but also in eternity, immensity and all other attributes. Each such Imago is called into being from eternity to eternity at once, and never changes intrinsically, since it is the always, the full, and perfect Imago of the Infinite. The only difference between the Supreme and its multilocate is, that the Supreme is *substance* while the multilocate is *reflection;* but in form, and glory, and perfections, and powers the two answer to one another as the moon to its reflection in still water. These Imagos of the Supreme are the *personae* of creatures and their true selves; for the concrete nature with which each is in union, for the time being, is but the unconscious instrument of the *persona* to enable it to know, and enjoy, and suffer in a finite way.

Secondly, the Supreme has the power of making eternal truth, which is infinite, changeless, and one, appear to be as it really is not,—namely, finite, changeful, and many. This power is variously called "ignorance", "illusion", and "glamor" or "mirage" of the Eternal. Viewed by us from our relative standpoint, it is called "Nature." Its essence is, operation without consciousness. That is, it operates everything that goes on around us and in us, but it knows nothing. It is activity without knowledge. The stuff of which it is made is at the opposite pole from the substance of the Supreme, which is pure knowledge. The Supreme produces this power, and exercises it; but the Supreme is not illuded by it, nor deceived by it, nor in any way affected by it. For, knowing it for what it is—mere mirage or glamor—the infinite knowledge of the Supreme remains unlimited and unveiled by it. It is the imago of the Supreme, the persona of the individual, which is affected by it, and illuded by it. For the individual persona, enshrined in this power, and seeing the Supreme only through it, realizes that pure, dazzling, infinite light in all the hues of the rainbow—one realizing it as a paradise, another as a hell, another as a middle-class world like this; and each and all imagine that their subjective view is the eternal reality. But that is their "ignorance".

The individual creature, whether terrestrial, or celestial, or infernal, is formed of the coinciding of these two powers in

such a way as to appear the one thing. An illustration may be taken from the full moon, seen at night. It appears to be the one thing, but in reality there is a composite of round, dark satellite and all-pervading, bright sunlight. The sunlight illumines the satellite, which, without it, would be dark and lightless; while the satellite shows up the sunlight, which, without it, would be invisible. Thus the individual, no matter how lowly it may be in its nature, is really a boundless glory of living light illumining and knowing a boundless phase of glamor of the Eternal, by which, in turn, it is veiled and characterized as this man, or that dog, or that angel, or that devil. The boundless glory is the imago of the Supreme and the persona of the individual; while the boundless phase of glamor of the Eternal is its concrete nature.

It will be remembered that the second form of the Supreme is the living light of pure, infinite knowledge. The individual persona, therefore, as the exact imago of the Supreme, is also intelligent light, whose whole essence and substance is *to be knower.* It is dazzling, living light without beginning or end, but dwelling in that infinite original light which is at once its source and its support. It is the glory of a limitless consciousness filling, and illuminating, and knowing the particular nature wherein it lies enshrined—just as its great original fills all personae, and, through them, the concrete natures wherein they dwell.

Now the individual persona, *as light,* follows the law of all light to take on the form and qualities of that upon which it falls and which it illumines. For instance, if sunlight fall upon a gold watch, it takes a round form, and yellow color; if it fall upon the ivory key of a piano, it takes a long form and white color; if it falls on the ebony key, close by, it takes a black color. Similarly, the living light which is the persona always appears assimilated to that upon which it falls, and which it lights up with consciousness. But what it falls upon is not a gold watch, or the key of a piano, but upon a concrete nature in activity. So, if it fall upon a seeing operation of the nature, it realizes itself as "seer"; if it falls upon a hearing operation of the nature, it realizes itself as "hearer"; and so on. Again, if it fall upon a human nature, it realizes itself as "man," and if it fall on a canine nature, it realizes itself as

"dog"; and so on. But intrinsically it never changes at all; it is always the perfect imago of the Supreme.

And so the persona of any individual being is like a dazzling searchlight thrown at night upon an endless procession defiling beneath its rays. Such a searchlight is ceaselessly clad in the forms of the procession defiling under it, and never has a chance of appearing in its own. So it is with your persona —your *self*—it never has a chance of appearing under its own form, for it is always arrayed in the alien forms of the concrete nature with which it is in union, until—Until when? Till it fall—if, haply, it do fall at last—upon its great original. Then, instantly there is Nirvana. The imago is *samahita* (submerged) in its original. All those alien forms in which it was clad from the concrete natures in union with it, now pass away, and it recovers its own true and eternal form, through realization of the Supreme. Hence, one of the names given to Nirvana Liberation is, the gaining of oneself; while another name is, the vision of the Supreme. For in the open vision of the Supreme, your original, you actually realize yourself at last as you really are and always have been.

Thus Nirvana applies both to the concrete nature and to the persona, though in different senses. There is Nirvana of the person when it is flooded with and buried in its original, just as the reflection of the sun would be flooded and buried in the sun if it were turned back and made to fall upon it; and in this Nirvana there is no annihilation, but rather realization. And there is Nirvana of the concrete nature, when all its glories pass into oblivion before the changeless glory of the persona *samahita* in God. To even the great Newton, Nature appeared so vast that he seemed to himself like someone picking up a few pebbles on the seashore; but in that state of Nirvana all nature is seen so small that she appears as nothing at all: "Then from the endless glory of knowledge from which every veil has been removed, the whole field of knowledge dwindles to infinitesimality."

But in all this there is neither creation nor annihilation of anything. As the person passes into Nirvana Liberation, there is a dispelling of ignorance in the light of knowledge, and there is Nirvana of imago in the original, whereby the imago is not unclothed of its glory but clothed upon,—and that

is all. In entering into Nirvana Liberation the persona of the individual does not change an iota from what it was in the darkest hour of its checkered existence in time; for, could you look from the standpoint of eternity upon the Supreme and the person of that bedraggled outcast of society perishing of cold and starvation under a London archway, you could not tell which was which, for both would be stretching before you from infinity to infinity and from eternity to eternity in coëqual majesty and coëqual glory.

Summing up the philosophical side of the subject, we find that, according to the Hindu view, the individual creature, whether rational or irrational, is formed by the coinciding together of two powers, so as to seem to be but the one thing. These two powers are: its *persona,* which is intrinsically and really the perfect imago of the Supreme; and its *concrete nature,* which is one phase of illusion, or mirage, of the Eternal.

The persona, which in reality never changes, is of the nature of living light, and so takes on itself the form of that upon which it falls. As it falls upon, and lights up with consciousness, a succession of phases of mirage of the eternal, it appears as if it were itself those phases, and so it loses its own true infinite form. But when it falls upon its own original—the Supreme—then instead of illumining, it is illumined, and, taking on the form of the Supreme (as once it did those of the concrete natures in union), it appears at last in its own native form, and this is Nirvana Liberation. As we have said, it is sometimes called, "the gaining of yourself," and sometimes, "the vision of the Supreme."

II. The World of Boundless Sorrow.

> To escape from boundless sorrow and become partaker of endless joy, athirst for Liberation, I praise and serve and worship God; but if you place Liberation in the destruction of my personality, then from the very shadow of the proposal of such a Liberation I flee backward.—*Ramanuja.*

"To escape from boundless sorrow, and to become partaker of endless joy", here is the negative and the positive element in the Hindu ideal of final salvation for the creature. But English terms cannot adequately render Hindu ideas, and both this "boundless sorrow" and "endless joy" require to be carefully explained and rightly understood; otherwise there will

be misunderstanding. What is that boundless sorrow from which the Hindu athirst for Liberation desires to escape? And what is the endless joy upon which he yearns to enter?

The boundless sorrow is the world (*samsara*), or perpetual transmigration. *The world* is here used in just the same sense as St. John uses it when he writes, "Love not the world, neither the things that are in the world; for all that is in the world—the lust of the eyes and the lust of the flesh and the pride of life—is not of the Father." But it must be remembered that in the Hindu philosophy *the world* for each one of us has a wider range, both backward and forward in the vistas of time, than the same has in our philosophy. To us, "the world" is the same *this* world, and passage through the world is limited, for each one of us, to passage through this life—at the time of death each one leaves the world forever, whether he has conquered it or not. Consequently the world does not excite in us the sense of horror and terror which it does in the mind of the Hindu thinker, and even in the Hindu *rijot*. It will be over in a few years at most, why should we dread it or look upon it as a *boundless* sorrow? But all this is quite different for the Hindu, owing to his view of the world. For him, life in this body and in this birth is but one of an endless series of lives in bodies and births of every kind, from foul bodies of devils to glowing bodies of angels, and from corresponding exterior natures from waveless darkness to dazzling light. And it is all bondage to nature, perpetual fever of striving and wretchedness. It neither began for you at your birth, nor do you escape from it at your death. "The first dark day of nothingness, the last danger and distress," as Lord Byron described it, would not be accepted by the Hindu as true of death, even from a purely physical standpoint. You do not escape from the world by death; that merely closes for you one phase of it, to open up another. Passing through death you see the world from another standpoint, and out of a different body. According to your *Karma*, or natural merit and demerit it may be a lovelier or an uglier view, but it is always the same world still,—dear, perhaps, to its deluded votaries who see it not as it really is, but oh! a boundless sorrow and exquisite wretchedness to those who realize it as it is. And yet, thirst for the world is ever continuing the

course of the world in the hearts of almost all. It makes you thirst for worldly action; but every worldly action leaves an impressed force in the heart of the doer which, according to its character, reacts on the nature, ennobling it to a point, or degrading it a point, or even merely tossing it about like a little boat on a stormy sea. From a stay in the world in a human body such as this, you may pass to a stay in the world in a demon body and flames of fire; from that you may pass to a stay in the world in a celestial body and a paradise of pleasure; from there you may be tossed down to an animal body, and then to a plant body, and thence to a demon body in a hell of pain, and thence to a foul devil-body in a hell of gloom and blackness, and from that to deeper and still deeper darkness forever and ever, without end. All will be strictly according to merit and demerit. But merits are hard to gain, demerits easy to incur, and so the downward path is always easy, and many there are that take it; while the upward path is always hard, and few there be that tread it. And that seething, tossing, boiling, shoreless ocean of finite existence is *the world.* It is boundless sorrow, and escape from it is the negative element in the Hindu ideal of final salvation for the creature.

The world, boundless sorrow! It must have been already seen that the word *sorrow* is here used in a peculiar sense, and as saints and angels understand sorrow, not as worldlings do. For it plainly does not mean worldly grief, as when one grieves for a loss, or over the death of someone dear to him. For, not all in the world is grief such as this is. Is it grief to a man to make money? Or to a mother to feel the little arms of her child around her neck? No one would call it so. Equally plain, this sorrow does not mean pain; for not all in the world is pain. Is it pain to play a game of cricket on a glorious day? Is it pain for a belle of society to enter a ballroom? None would say so. Then why should the Hindu make himself eccentric by calling worldly gladness "sorrow", or by calling pleasure "sorrow"? And as a fact he does not do so. What, then, is the boundless *sorrow* of the world from which he desires so earnestly to escape?

There is in reality no word in the English language exactly to express his idea. In its original meaning, the Latin word "afflictio" does indeed express it, but that meaning has disap-

peared from the English word "affliction". *Affligo* means to dash violently, and the sorrow of the world is something which churns up and violently agitates your nature, as the churn-stick dashes the milk in the churn and turns it into butter. The pleasure of the mother in her child's love is just as much "sorrow" in this sense as is her grief at its early death; and the delight of the Red Indian in scalping his enemy is just as much "sorrow" as the pain his victim undergoes.

So then, the *boundless sorrow* from which the Hindu seeks escape is not merely the grief, or suffering, or pain, or calamity that is in the world. And his ideal of salvation is not (at least directly) escape from the miseries of life. It is escape from the things which churn and dash the mind-substance, and render it turbid and agitated, and these are said to be five in number—ignorance, self, concupiscence, hatred, and the clinging to finite life. These five "sorrows" are "blown out" in the state of final Liberation. This state is the Nirvana of ignorance in knowledge; of self, in selflessness; of concupiscence and hatred, in selfless absorption; and of all clinging to finite life, in the realization of the Eternal.

1. *Ignorance.* This ignorance is the attribution to things of a character which does not belong to them when seen in the light of eternity. We have examples of it everywhere. The miser sees in gold the highest value and beauty; that value and that beauty is an ignorance. In the light of the Eternal, gold has not that value or that beauty. The landowner says of his mansion, and the father of his child, "It is mine". That sense of possession is an ignorance. From the standpoint of the Eternal and of truth, that is not yours which is Another's Who can take it from you this night if He wish.

This attribution to things of a character which does not, in truth, belong to them, is reckoned by the Hindus as of four kinds:

> the attribution of lastingness, to what in truth is transitory;
>
> the attribution of cleanness, to what is in truth unclean;
>
> the attribution of pleasurable character, to what in truth is permeated with wretchedness;
>
> the attribution of your personality, to that which in reality is not your person at all.

All this seeing of things under a false perspective, and so attributing to them a character which they do not possess in the eyes of God, is done away with in Nirvana Liberation. Strange as the idea may seem to us, it is the view of the Hindu that the whole phantasmagoria of nature is made up of this ignorance, of the very same kind of stuff as the glamor which gold exercises over the miser, or glory over the soldier of fortune. If this ignorance could be dispelled, we should see all things in truth as they really are, and where we now look out upon a world of earth and sky and sea, of goodness and passion and darkness, we should look out upon a shoreless ocean of the glory of God in the Beatific Vision.

2. *Self.* The first fruit which springs up in this noxious soil is *self,* the direct source of all the miseries in the world. Some translate this word (the maker of *I*) "pride", but it is more correctly rendered by "self". It covers more than selfishness or egotism. It is that which craves for the private and individual, which begets in the heart the feeling of "mine", and causes every creature to put itself, as it were, in the centre and draw all things to itself, and estimate all things as from itself. It is a kind of spurious personality in each, as private and narrow as the true persona is broad and free. The senses are made out of this *self* just as much as butter is made out of milk. The Hindus define it as the coinciding of the concrete nature with the persona so as to appear the one thing. Now, self runs right through the warp and woof of the world, and it is blown out in Nirvana Liberation. There, a deeper and an infinite self appears which has nothing private in it, and that self is the persona. Thus *self* is the second sorrow which is blown out in Nirvana Liberation.

3-4. *Concupiscence and Hatred.* Concupiscence is defined by the Hindus as the track left in the heart from the enjoyment of sense-pleasure; and hatred is the track left in the heart from the suffering of pain. Both necessarily disappear with the extinction of self. For, so long as one is at the circumference, severed from God who is at the center, some things must please and some things must displease; some things must cause pleasure and some things must cause pain. So there is concupiscence, and there is aversion or hatred. But when all such decentralization has been done away with, and union in one

has been secured with God at the centre, then all things are realized as He realizes them, and so nothing displeases and nothing pains. So in Nirvana Liberation the thread of concupiscence has been cut in the heart, "and that truly is most exquisite joy".

5. *Clinging to finite life.* This is the last of the five sorrows which are blown out in Nirvana. It is this thirst for finite life and private enjoyment which keeps the world ever revolving in the heart. And it is entirely extinguished in Nirvana. In fact, the clinging to finite life must be laid down before Nirvana can be even entered upon. You cannot inherit a boundless life and at the same time hold on to your bounded narrow life. So, in Nirvana there is no fear of death, just as there is no clinging to life.

We see that what the Hindu places before himself as the ideal of salvation is Liberation from the world, which world is boundless sorrow. And this sorrow is not merely the pains and griefs and calamities of this present time, but it is rather ignorance of the truth of things and consequent attribution to them of a character which they do not really possess; it is that self which is quick and living in the hearts of all the worldly, making them draw all things to themselves as center, and leading to countless miseries; then concupiscence and hatred, making them thirst for this and abhor that, and also leading into endless miseries; and lastly, the clinging to life, which tortures the creature and causes so many ills. In the complete and final extinction of these "afflictors", or churners-up of the concrete nature, and through it, of the persona in proximity, lies the negative element in the Hindu Ideal of final salvation for the creature.

The positive element is suggested by the promise: "And to become partaker in endless joy".

Notice well the words, for they have their significance. It is not said, "to gain an endless joy," as of some individual thing acquired for oneself and enjoyed by himself as his exclusive possession; but it is said, "to become partaker in endless joy", for the one immense and endless joy is the common possession of all. It is like a room in which there are countless mirrors reflecting countless images of the one candle. There is only the one candle, yet there are thousands of lights. The

Hindu illustration is taken from the Karar birds, two on the one branch of a tree, the one eating a fruit with ecstatic pleasure and the other enjoying the same pleasure by sympathy while actually eating nothing itself. What the Hindus mean is, that there is only the one infinite substantial joy, but all who are united with it in knowledge and love become participators of the whole at once by sympathy. The joy of their Lord is the joy of them all; none has any private joy of his own to the exclusion of the rest.

And here are no accidental glories, as if one were greater or less than another; for all have overcome the world to the very end, and all are realizing the same thing, and all are realizing it without veil in all its infinite glory and everlasting beauty. "I will give unto this last even as unto thee" is the law of that state wherein "the world" has been conquered to the end, and the seed of it is extinct.

And in realizing the Supreme, what is gained?—All that the Supreme has is gained; the account book of merit has been torn up and the reward is infinite. There is no knowledge which is hidden from one in the Nirvana state; there is no power over nature which is beyond him. The omniscience, the omnipotence, and the omnipresence of the Supreme are his by sympathy. But in that joy in which all kinds of joy are present at once, the whole may be summed up in these three things:

> true and changeless being, compared with which the scintillating existence which we know here is but shimmering mirage;
>
> true and boundless knowledge, compared with which all natural knowledge is but glittering ignorance;
>
> true and everlasting joy, compared with which all the pleasures of sense are but variegated sorrow.

This state of Nirvana, it is taught, can never be gained by natural merit; no work done for its proper fruit can ever attain to it. But it may be gained by an exclusive worship of the Supreme, and by unswerving devotion to that great Being alone. Knowledge and love are the two paths to it, and both lead to the same end. Again and again it is taught that even the Supreme itself may be gained by man, but only by an exclusive devotion. "Knowing Him one passes from death, and there is no other way."[3]

[3] Gita VIII, 22.

III.

A word in conclusion on the duty of the Catholic missionary in India to adjust his mental and moral perceptions to the proper understanding of the Hindu conscience. There may be excuse for the attitude of the religious teacher who seeks to impose Western forms of thought and speech upon the Hindu, hoping thereby to convince, as we do at home. But this is to neglect an important factor for the securing of proper normal success. To those of our own race, and not of the Catholic faith, who have studied the Indian mind and language, the religious ideal of the Hindu has in it something loftily spiritual and sublime that dazzles the mind. Out of it the sentimental rationalist and the theosophist have evolved equally fantastic religious doctrines, even as an unbalanced mind, or a distorted vision, might be misled by a heavenly light. For, the Hindu spirituality, although it imposes a false method of asceticism on its believers, in reality conforms to the teaching of the early Christian Fathers in so far as it realizes the doctrine of the Beatific Vision of God. By adjusting ourselves, in our teaching, to this as the ultimate end of life, we missionaries have attained a position in which the Hindu will listen readily to our testimony in behalf of the gospel of Christ.

A HINDU MISSIONARY.

COLLEGIATE CANDLES AND PUBLICITY BUSHELS.

Introduction: The place of the Catholic college in the esteem of Catholics is secure, but the knowledge of real results meagre, because the collegiate propaganda scheme has been faulty — hiding the candle of its real light under banal publicity.

I. The ideal of the Catholic college so sublime that it has precluded scientific research.

II. The field for research is legitimate in the human side of the Catholic college:
   - A. As regards the ideal in concrete aspects.
   - B. As regards its institutions.
   - C. As regards customs.
   - D. As regards relations—professorial; student.

III. One force of the college not subject to scientific investigation. Religious effects of Sacraments; but facts can even be obtained there.

IV. Reasons for disregarding more positive data of the work of the Catholic college. Method suggested for obtaining the same.

V. The inauguration of a new movement in this regard in Notre Dame and kindred religious surveys. History of one boy rewritten to indicate results thereby obtained.

Conclusion: The most resplendent chapter in the revelation of the Catholic college is still to be written. A new type of public opinion to secure its prestige will result.

THE Catholic college is a consecrated shrine of a great Christian ideal. Its foundation is grounded in the mortar of sacrifice and whole fortunes and countless lives have been entwined with its destiny. It is a law of life that sacrifice begets love. Love is seldom critical. It is not impossible that Catholics have loved their colleges too much to be fair critics of their worth. As a testimonial of the devotion and esteem in which the Catholic College now rests we have the recent controversies that for weeks filled the pages of two of our leading Catholic periodicals. The question there raised was, "Does the Catholic college produce scholars?" To the readers of the ECCLESIASTICAL REVIEW, who represent leadership in Catholic education, the study of our subject naturally makes a particular appeal. If all who wrote to prove the efficiency of the intellectual program of the Catholic college were to have their names illuminated among the scholars of time, assuredly the Catholic college would stand canonized with the choicest halo of scholarly culture.

Yet there are very few that would claim that the prime purpose of the Catholic college is scholarship. Possibly for this reason many of our foremost educators took no cognizance of the discussion. If there are two facts preëminently patent from the discussion they are: first, that Catholics have a rather vague concept of the purpose of the Catholic college; secondly, that the actual accomplishment of the Catholic college is more or less shrouded in mystery.

As a college professor I may venture without heresy to attach the blame to the obvious source—the college itself. The publicity scheme of colleges consecrated to Christ, character and culture, has reveled in such banalities as the athletic championships of St. Halleluah's or the sophomore cotillion of St. Vitus's. Such outstanding facts in the field of higher Catholic education are broadcasted from the press, secular and religious, without cessation. "Neither do men light a candle and put it under a bushel." Our collegiate candlelights have too long flickered under such bushels of publicity.

I.

The higher essence of Catholic college education is to culti-

vate desires toward Christlike ideals and to refine lower impulses. As Dr. William Kerby of the Catholic University has pointed out at the recent jubilee of Trinity College, "it substitutes the direction of life for the habit of drifting with life. Its aim is to give to the students right direction and to displace every tendency toward mistaken direction of purpose, effort, and spirit. The right direction which the College aims to give is fixed by the teaching of Jesus Christ, by the axioms of Christian culture, by the Christian law of social relation, and by the high spiritual compensations that are in the keeping of God. The College aims so to teach the principles of self-control and self-discipline, so to interpret human obligations, so to widen the power of fine appreciation as to enable the students to shape their individual purposes in harmony with the plans of God. It aims to give them social and spiritual power beyond their personal needs in order that they may contribute generously through influence, service, and example, to the upbuilding of the Kingdom of God in the heart of humanity. It aims so to chasten the valuations which guide them and the delights which allure them, as to make them effective interpreters of the harmony of the Divine Life, each in his own sphere."

It is not impossible that some Catholic educators have been too keenly appreciative of this high ideal; many may consider it semi-heresy, although this is a day devoted to positive scientific thought, to cast the reflexion of inquisition over the horizon of Catholic collegiate endeavor. Colleges have therefore deprived themselves of a mighty weapon of offence as well as of defence in not gathering more positive data of their work. A recent report giving the number of Catholics in non-Catholic institutions who would continue their work at Catholic colleges, establishes, if there be need of such proof, the demand for such offensive strategy.

One reason for the little positive evidence we have in the fruits of Catholic college education is the difficulty with which the professor, of the *genus sacerdotis,* must enter such research. He knows that it is hard to express himself in educational matters impartially where the cause of his alma mater is even remotely concerned; he fears to illustrate the apriorism begotten by Catholic dogma; he trembles at the thought that

critical investigation may be likened to clerical cynicism. Between two distinct types of thought he must needs steer a frightened course.

II.

The Catholic college has as a legitimate field of research a human side. It is a human society. As such it has an aim which, however ideal, must be attained largely, although not entirely, through human agents and human means; it has human institutions, because the mind of man conceives and translates them into efficiency; it has customs more human still, for this most important factor of the collegiate world is begotten and engineered by the college boy himself; it has human relations to contend with, the relation of human professors with human students and the relations of human students among themselves; and it has processes of change which illustrate that human nature is still lying around in large and copious quantities—even when the college man is vaccinated with a degree.

The human element may enter into the very aim of a college. The principle, the ideal underlying its existence, is beyond reproach, but the application of it is a legitimate field of investigation. Recently it was my privilege to hear a perfectly orthodox young professor patting perfectly orthodox professors upon their perfectly orthodox backs because all knew just what the Catholic college was aiming at, while others were maneuvering in the darkness of despair. Very fine, if true. To establish it scientifically, however, would require a canvas of the executives and faculties of our Catholic institutions to ascertain their mind on the subject. A good "Rent-Your-Own-Auto" agency will not permit its cars to be taken out until the applicant has shown some mark of ability to drive and tells whither he is driving. No executive of standing would plead ignorance of the direction of his college, we trust, but many associates might argue that their business, like that of a Ford factory worker that puts on bolt number thirty-seven, is to fit themselves smoothly into the educational machine lest they be classed as loose nuts. Such professors have a commendable faith in their chauffeur, but they are not doing much to keep a high-geared machine on the most solid route, and even chauffeurs have sometimes been known to lose the road.

Another legitimate field of investigation is whether the ideal of the Catholic college is written in the minds and hearts of college students. A certain university refused to lay out its sidewalks until the students showed by paths where they intended to walk. We might do well in our Catholic colleges to determine just where the student intends to go; it may be a route different from that which the college catalogue has outlined. In that case it is the business of the college faculty to redirect his intention or he will probably go whither he chooses regardless of faculty intent. If the college is to accomplish its aim, students and faculty must be "cor unum et anima una" in regard to it, and it is not unknown to history that where the chief engineer is too anxious to get to his destination he may in his haste leave some of his crew and passengers in by-stations.

The Catholic college must have very keenly developed institutions to attain its delicate ideal. By institution I mean the authoritatively established means for gaining its end. The word covers religion courses, the relation of curriculum to the ideal, public devotions, discipline, retreats, and college societies. Where the religion course merely gives the hour's extra sleep that youth demands instead of a keen realization of his duties to God and man, where the public devotions are attended as a matter of compulsion, where the retreats are as enjoyable as certain ecclesiastical feasts, where the discipline is in the hands of men "with strong backs and weak minds" (who better the former by patting themselves on that portion of their anatomy if they keep a semblance of social order), then the institutions of a college for character development are almost one hundred per cent inefficient. No place, let us hope, fulfils these conditions, but if one were to rise up and proclaim them from the housetops, he would have little, if any, scientific data to dispute his war cry.

The customs of a college are ofttimes more human than the institutions. Springing from the spontaneous desires of young men in the first vigor of manhood, many of them need severely to be institutionalized. The two forces, institutions and customs, can not be wholly divorced. Where they are opposed, we have the ancient conundrum of an irresistible object meeting an immovable thing. The public in general is ignorant of

the customs peculiar to the Catholic college, especially where that college has not entered into the inheritance of its traditions. There are certain customs, for example, of developing ideals of loyalty and unselfishness that fall outside the jurisdiction of professors. It is interesting to note whether the sophisticated senior of last year's high-school class is dipped in the nearest lake at matriculation to be baptized from his senior sophistry; or whether the student who misses a football game for a tea dance can call his life his own. These things in themselves mean little, but they indicate a student interest in student activities that, under proper direction, may even demand a standard of ethics for men who desire to remain in a college. When positive data on these facts are gathered, we will probably find that where everything is prescribed from the student's diet to his night prayers, student customs are weakest; and where no direction is given to these energies, it would be a strategic move to institutionalize a few of them.

Another very important consideration in translating the ideal of the Catholic college into the life of the student is the relation of the student to his professors, priestly, religious and otherwise. A recent periodical raised the question, "If a professor has a flat tire, will the students help him change it?" The conclusion was that if they would, it augured more for the success of his labors than a half-dozen letters after his name. If the student looks upon his instructor as most of us do on motorcycle cops, it is unfortunate; if the teacher is a priest, it is tragic.

More important than this, however, is the relations among the students themselves. This mysterious undefinable force called "social pressure" or "school spirit", the reactions of a student because of his associations with other students, is something that has never been recorded in a college catalogue or preached from the pulpit. Yet in two colleges with which the writer is familiar, it has been scientifically established as the most potent human force for character development or retrogression. From this flows the doctrine of social responsibility, the duty each student has of giving good example. Where there is a keen realization of this fact we have a spirit that is Utopian and a college to which men will wend their way whether it be on the mountaintops or in the desert places.

Can we ever satisfactorily determine the reactions of college men to the ideal, institutions, customs, and relations of a college? Certainly we can not measure growth in morality as we can physical growth, but we can determine where the soil of moral progress is most fertile. This investigation might be accomplished in a manner to be outlined later and it might be climaxed by following its subjects out into the world five years afterward to determine whether the college gave a veneer of moral education or if it has implanted, as it set out to do, Christlike desires in the heart of each individual.

III.

And yet the Catholic college has one force, one distinguishing characteristic, that can never be scientifically established. This fact differentiates it from the non-Catholic institution as keenly as night from day.

To bring out my thought by an illustration from a current philosophical tendency, a system called Behaviorism which dates back to the antiquities of 1912 is much in vogue. In fine it teaches: give a stimulus to a nerve axone and you have a response which may be conditioned but invariably follows and it is not in any way connected with the "hypothesis" of consciousness. Consciousness therefore is unknowable and unnecessary. However, it is our fact of experience that the images and things in consciousness affect everything we do. The reaction of two men, one of whom is guilty, to a charge of burglary, may be externally alike but in their respective consciousnesses the process is entirely different. And still the Behaviorist philosopher calls consciousness an "unknown quantity", an algebraic "x", that Scholastics throw in to mystify the issue.

Now in the Catholic college we have a quantity which some might call quantity "x" and which may be called the peculiar property of a Catholic college, as distinguished from the non-Catholic. It is something real and tangible. It is Jesus Christ Himself. It is His intimate contact with the individual mind and soul in the practice of Frequent Communion that is the outstanding fact of our Catholic colleges to-day. This in a manner not visible to the human eye is conditioning and coloring the desires and aptitudes of Catholic youth. The

proof of the love of Catholics for the Catholic college is that sometimes with great privation, they send their sons there. God loves it too, for there the Divine Son, more than in any other like human gathering, takes up His residence in the hearts of the young.

Recently a survey in a western Catholic college revealed the fact that college men were frequenting the Communion-rail five times as often as before entering college. Here is a fact hitherto unrecorded that can be written in full only on the tablets of eternity. What a crime, however, if we refuse to write it in the history of the Catholic college now that human eyes may see and be converted from their blindness!

IV.

To state that the Catholic college propaganda scheme is the product of ignorance because it hurls forth such truisms as "Religious education is the world's salvation", or "Catholic colleges are the redemption of our Catholic youth", might be calumny. Yet it would not be calumny to maintain that this scheme is the result of an overproduction of optimism from concentration upon the Catholic college ideal. There is only one reason why we do not use scientific methods in defending our colleges, in the writer's estimation, and that is overconfidence. We are too anxious to pluck truths from the skies and hang them upon charming epithets whereby the Catholic public may satisfy its curiosity in things collegiate. We have been slow to realize that an equally dynamic appeal may be constructed from the ground up by applying the Scriptural principle, "By their fruits ye shall know them."

But how, the objection may be raised, can we establish data as to what our Catholic colleges are doing in making men Christlike? How can we determine, scientifically, moral processes? I would answer by another question, "How do we get the data of mental processes?" In point of fact there is only one consciousness that one person can know fully and that is his own. Yet through indirect knowledge, the knowledge others manifest of their conscious processes, we have built up a whole science.

In an investigation through the consciences of others the historical-statistical method should have validity. If we can

check the reactions of a student in his own conscience as regards a certain virtue or fault before and after entering college, so likewise can we determine what factor in college life caused or failed to cause that reaction. In the fields of honesty, truthfulness, self-control, fair-play, personal integrity, and even in the student's love of God as gauged by his devotions and religious practices, particularly that of Frequent Communion, historical data may be gathered. The American Catholic college boy has a predominant trait of fair-play. If an appeal is made to him to show wherein his academic successor may most safely be warned and guided, his response will be amazingly accurate. Nor is it necessary in such a study to take advantage of his good quality of honesty by incriminating him in any particular.

V.

There is before me as I write these lines the religious survey of a great Catholic university and of two of our more important Catholic colleges. The former has done pioneer work in its line. It has created a movement that bespeaks an intelligent expose in the field of Catholic collegiate work. It is, moreover, prima facie evidence that an institution can keep Christ as its central figure and still thrive. It pleads the cause of a religious training that is more than a sentimental penumbra, that has a rational direction, and the direction of course is Christ. To Him it has related everything from the commercial course to that last refuge of college cynics, the athletic department.

From personal investigation it was established that the average daily Communion total on this campus was nearly one thousand, and the days the writer spent there this had risen to thirteen hundred because a student lay dangerously ill. The fact that fifty per cent of the men were almost daily communicants was significant; the rise in the number, of much more significance because it showed that these men knew to Whom to go in time of necessity. Even to the stranger's eye there was manifest an intense love of the Sacramental Presence and of those who ministered to it.

While this survey in itself is a monumental work, the science of soul-accounting must be rendered still more accurate if the

Catholic college is to be able to give an account of its spiritual stewardship. Another institution has on file a record of each of its students, secured from a well developed series of questionnaires, and I am transcribing the story of one student to illustrate the character of work thereby to be accomplished.

A certain boy aged eighteen, has entered a Catholic college because in his own words, "I desire a good religious training that I may safely take an advanced technical course in a state school." The most potent influences upon his religious life in high school were the practice of frequent Communion and the example of an older brother.

During high school the virtue of honesty was exemplified in examinations because it was preached and practised upon a naturalistic basis. The practice was retained through freshman and sophomore classes, but due to "poorly taught" courses dishonest methods were used during junior year. The change did not affect the student's intellectual rating but was accomplished at a tremendous loss to his self-respect.

Before college he was extremely careless of the veracity of his statements in ordinary conversation. The intense social pressure against the practice soon cured him of this tendency, but the habit of telling untruths to avoid trouble arose through an excessive fear of disciplinary measures.

In the matter of what is delicately termed "personal integrity", the college has proved a shield from serious temptations. Before college he admits his companions were of a vulgar type, gauged by their indecent language, and his conversation was colored accordingly, and at that he states his talk was less offensive at times than his conduct. At the end of his Junior year he still has an inclination to vulgar speech, but the practice of frequent Communion and the association with a cleaner type of boys has registered about ninety per cent for the success of the college program in this matter.

His attitude toward home after three years has been changed, but it is changed to one of deepened love and appreciation. He shows his appreciation of home ties by writing more frequently than in his freshman year. His desire to go home for vacation is "to visit Dad and Mother". He resents the question, "Do you treat your parents as nicely as you treat your chums?" to which he responds, "Better". He answers

the query, "If you were to marry, would you expect a higher grade of character in your wife than you attempt?" in the affirmative, but adds the explanatory clause, "That she might help me to be better". This raises a doubt as to whether a "double sex code" exists in his moral judgment.

As regards self-control, he was accustomed to get vehemently and frequently angry before entering college, mostly because of a trait of pride developed in childhood, but the intimate contact with others which dates from the time that he was formally matriculated, not in the registrar's office, but in the student "smoker", has taught him that "to live with others happily, you've got to hold yourself in."

In the matter of fair play, because of freshman experiences he is much more considerate of inferiors than when he came to college; he is less careful, however, of other's property; he is much more careful of other's rights which he explains in the rather ungrammatical structure, "The more careful I've been about others, the more it comes back to you."

His home has not yet been affected by the Volstead Act, so he did not have to come to college "to appreciate a glass of liquor". He did not drink in college, however, partly because of fear of expulsion, but mostly because of a "Catholic girl friend who would not be a friend of mine if I did." He admits that "social pressure", that omnipotent force of the small college, sanctions the use of intoxicating liquors because "in a few hours out you want to have as much fun as possible".

As regards his devotion, he was rather irregular in daily prayers before college, but during college is regular in these and private devotions, including a visit to the Blessed Sacrament daily and the Rosary. He would rather have his love for God gauged by his devotions than by his observance of the commandments while in college, but not outside. If daily Mass were not compulsory, he would go "about three times a week". In regard to use of the Holy Name, it is a practice which his home training has effectively prevented and he notes, "My gang can't swear much because they are all frequent communicants."

Before college he went to the sacraments once a month. During freshman year he was caught by the example of seniors and the outstanding athletes of the school and went five times a week. This initial fervor died down a bit and in his junior

year he is going three times a week. The reason he is going so often now is "the personal influence of a priest-friend who taught me the greatness of Holy Communion." During vacation he now "tries to go" once a week.

In regard to his relations with the priesthood, he was "afraid of priests" before he came to college; on closer association this fear disappeared. He is now "much" more free in confession and "sometimes" able to consult on moral matters outside the confessional. He now has "more affection" for priests than before, is "more docile" to their suggestions, but doubts whether he has "more respect for them as men".

In his estimate the chief character-building influences of the college are chums, the practice of frequent Communion, and the example of priest-professors respectively. By these he has been led to a little sacrifice in the matter of play "as a matter of loyalty to the school" (he had evidently been on a varsity athletic squad), to a large amount in study "in order to be a first-rater when I get out", and a moderate amount in religious devotions because he finds if he does not do so "it is a lot harder to be good".

Conclusion.

The most resplendent chapter in the history of American Catholic colleges is yet to be written. The tendency to look at the student as a flesh and blood reality is growing, although the study of his individual desires, tendencies, and temperament has never been entirely overlooked. When the college from which the record of this student was taken, publishes the total reactions of its students to collegiate influences, and incidentally determines the main facts and defects of its collegiate ministration, then a new type of public opinion may be created to secure the prestige of the Catholic college. Several smaller Catholic colleges have closed or are about to close their doors. It is possible that this might not have been necessary if more intelligent reasons were given why they should be kept open. We must tremble in our intellectual fortresses, however, as long as such investigations are looked upon as "suadente diabolo". If his Satanic Majesty could make a few like suggestions, possibly we could pension those whose lot in life seems to be to proclaim St. Halleluah's glorious victory and St. Vitus's annual dance.

Maurice S. Sheehy.

Washington, D. C.

Analecta

CONSTITUTIO APOSTOLICA.

UNIVERSALE IUBILAEUM ANNO DOMINI MILLESIMO NONGENTESIMO VICESIMO QUINTO IN URBE CELEBRATUM AD TOTUM CATHOLICUM ORBEM EXTENDITUR.

PIUS EPISCOPUS
SERVUS SERVORUM DEI
UNIVERSIS CHRISTIFIDELIBUS
PRAESENTES LITTERAS INSPECTURIS
SALUTEM ET APOSTOLICAM BENEDICTIONEM

Servatoris IESU CHRISTI benignitati habemus ex animo gratiam, quod per Annum sacrum, quem usitato heri sollemnissimoque Romanae Ecclesiae ritu conclusimus, et Nobis paene infinitos iucunditatis fructus potiundos permiserit, et ad ingentem mortalium numerum gratiae veniaeque suae divitias misericors protulerit. Etenim ad centena millia, ex quovis civitatum ordine, fideles vel ex disiunctissimis omnium regionibus in Almam hanc Urbem peregrini convenere: qui quidem advenae non tam civibus romanis, eodem ceteroqui studio sacrae indulgentiae fruendae inflammatis, quam catholico nomini universo et ipsis hominibus ab Ecclesia alienis mirabile fidei pietatisque suae visi sunt praebere spectaculum, voluntatesque praeterea suas cum Apostolica Sede et Nobiscum, artius, si quidem necesse erat, copulaverunt. Optimo autem fructuosissimoque praeteriti Iubilaei exitu, quem tam crebris flagranti-

busque precibus Deo per sacri temporis decursum admotis acceptum referimus, commovemur atque impellimur, ut, more institutoque decessorum Nostrorum, qui patuit Romae ad hesternum usque diem amplissimus veniae thesaurus, eundem universitati fidelium ubique terrarum, proximo anno, patere iubeamus. Hanc sane veniam indulgentiamque ut quam plurimi participent, Venerabiles Fratres Episcopi curent, ut in singulis dioecesis cuiusque suae locis per divini verbi praedicationem, per sacras expeditiones vel spirituales exercitationes ad culpas suas populus deflendas eluendasque permoveatur et ad poenarum remissionem, quae sibi proposita est, impetrandam rite praeparetur: quod ut, in tanta cleri utriusque penuria, commodius fieri possit, a superiore consuetudine Nobis recedendum esse putamus, ex qua Iubilaeum extra Urbem non ultra semestre spatium producebatur. Iidem praeterea Episcopi fideles sibi commissos doceant, ad eandem mentem Nostram, quam in Iubilaeo pro Urbe indicendo aperuimus, idest pro evangelicae fidei propagatione, pro populorum pace et concordia, pro congruenti Ecclesiae catholicae iuribus ordinatione Sanctorum Palestinae Locorum, eos potissimum orare Nobiscum ipsis oportere.

Itaque, auctoritate omnipotentis Dei, beatorum apostolorum Petri et Pauli ac Nostra, Iubilaeum maximum, quod in hac sacra Urbe celebratum est, ad universum catholicum orbem per has Litteras extendimus et in totum futurum annum prorogamus, ita scilicet ut lucrifieri possit a primis vesperis proximi diei festi Circumcisionis Domini ad plenum diem tricesimum primum mensis Decembris futuri anni MDCCCCXXVI.

Quamobrem omnibus utriusque sexus christifidelibus ubique terrarum, extra Urbem huiusque suburbium, exsistentibus, etiamsi anno sacro proxime elapso Iubilaei veniam lucrati iam sint, apostolica auctoritate Nostra largimur, ut plenissimam peccatorum indulgentiam ac remissionem adipisci bis queant, idest primum aut sibi aut animis defunctorum expiandis, secundo autem in horum tantummodo levationem, dummodo rite confessi ac sacra synaxi refecti—quam ad rem confessio annua et Paschalis communio minime suffragabuntur,—intra futurum annum MDCCCCXXVI, ecclesiam loci praecipuam tresque alias ecclesias vel oratoria publica ad hoc designanda,

semel in die, per quinque continuos vel seiunctos dies, cum naturales tum ecclesiasticos, ad canonum normam computandos, pie inviserint et ad mentem Nostram supplices Deo preces adhibuerint. Iidem locorum Ordinarii sive per se ipsi sive per vicarios foraneos et parochos aliosve ecclesiasticos viros, quibus hanc potestatem, etiam, si libuerit, per integrum anni spatium utendam, permiserint, designabunt, praeter cathedralem ecclesiam in civitate episcopali et praecipuam in ceteris dioecesis locis, tres alias tam in illa quam in istis a quibusvis fidelibus visitandas: quodsi quattuor alicubi ecclesiae vel oratoria publica desint, Ordinarii, pro suo prudenti arbitrio, aut per se ipsi aut per suos delegatos decernere poterunt, ut in minore aedium sacrarum numero, et vel in una, ubi una tantummodo adest, quattuor illas diurnas visitationes agi liceat. Ut autem iis consulamus, qui in peculiari rerum locorumque condicione versentur, haec statuimus quae sequuntur.

I. Qui per annum fere semper navigant iterve faciunt, iis fas esto, cum ad certam se stationem receperint, ibi iubilaeum semel lucrari, ea lege ut, ceteris simul parendo praescriptis, praecipuam loci ecclesiam uno tantummodo die quinquies invisant.

II. Ordinarii locorum aut per se aut per vicarios foraneos, per praelatos regulares quod ad eorum subditos, per parochos vel confessarios in dioecesi adprobatos, quibus huiusmodi fecerint potestatem—vel habitualiter atque extra confessionem exercendam,—possint, si qui impediantur ne imperatas visitationes obeant, harum numerum, pro rerum personarumque necessitate, contrahere et reducere; concedere, ut visitationes, nulla habita unius eiusdemque diei ratione, seiungi pro lubitu queant; cum vero res postulaverit, eas dispensando commutare in alia religionis, pietatis caritatisve opera, ad singulorum condicionem accommodata, quae tamen aliunde non sint sub peccato debita.—Impeditos autem heic intellegi volumus moniales, sorores religiosas, tertiarias regulares, pias feminas et puellas aliasve personas in gynoeceis seu Conservatoriis degentes; item anacharetas monasticum regularemve Ordinem profitentes et potius contemplationi quam actioni vitae deditos, ut Cistercienses Reformatos B. M. V. de Trappa, Eremitas Camaldulenses et Carthusianos; praeterea eos, qui aut captivi sunt aut in carceribus custodiuntur, et ecclesiasticos vel religi-

osos viros, qui in coenobiis aliisve domibus, emendationis causa, detinentur. Impediti ii quoque censeantur, qui aut domi aut in nosocomiis sive morbo sive imbecilla valetudine laborant, et quotquot aegrotis adsunt, et generatim ii omnes, qui certo impedimento prohibentur quominus statutas visitationes obeant: aequo autem iure esse volumus operarios, quos in Constitutione *Apostolico muneri,* die xxx mensis Iulii superiore anno data, descripsimus, et senes qui septuagesimum aetatis annum excesserint.

III. Ordinariis locorum pariter liceat—etiam per delegatos quos supra memoravimus eademque ratione—minorem visitationum numerum praestituere, (*a*) conlegiis auctoritate ecclesiastica adprobatis sive clericalibus sive religiosis; (*b*) confraternitatibus, piis unionibus, atque iis tantummodo laicorum consociationibus, quarum sit catholica opera provehere; (*c*) adulescentibus qui in conlegiis vivunt vel conlegia, institutionis educationisque gratia, aut cotidie aut statis diebus celebrant; (*d*) christifidelibus omnibus, qui, duce parocho, vel sacerdote quem parochus delegarit, visitationes peracturi sunt.—Ea tamen lege Ordinarii visitationum minuant numerum, ut hi omnes, quos nominavimus, pompa instituta, etiam sine suis insignibus, ad invisendas aedes sacras incedant.

IV. Ubicumque autem, quavis de causa, ita incedendi per publicas vias copia non erit, Ordinario loci eiusve delegatis liceat, ut supra, visitationum numerum contrahere et reducere, modo intra aedis sacrae saepta aut pompa ducatur aut saltem visitatio sollemniter communiterque fiat ab omnibus ibi una congregatis. Ordinarius autem loci eiusve delegati ab obligatione confessionis et sanctae Communionis nullum alium exsolvant, nisi quem ab alterutra gravis morbus prohibeat.

Ad facultates quod attinet, confessariis, ceteroquin ad iuris normam adprobatis, tribuendas, quas in excipienda iubilaei confessione salutariter adhibeant, haec, quae sequuntur, decernimus.

I. Confessariis illae integrae sunto facultates absolvendi, dispensandi, commutandi, quascumque ab hac Apostolica Sede vel in perpetuum vel ad tempus, quoque pacto, legitime impetrarint; immo simul cumulateque, ad iuris praescriptum, et pluries pro eodem poenitente sive iis omnibus sive his, quae mox concessuri sumus, uti valide et licite possint. Qualicumque

autem poenitens, cum confessionem iubilaei sincera lucrandae indulgentiae intentione instituit, absolutione, dispensatione, commutatione donatus erit, si postea, mutata voluntate, a complendis reliquis praescriptis operibus destiterit, eadem non idcirco irrita erit.

II. Monialibus aliisque feminis, quarum ad confessiones excipiendas, ex Codicis praescripto, specialis Ordinarii adprobatio requiritur, fas esto hanc dumtaxat iubilaei confessionem apud quemvis confessarium ab eodem loci Ordinario pro utroque sexu adprobatum peragere: qua semel completa, iam nulla confessarius iste in eandem poenitentem iurisdictione gaudeat, nisi ad Codicis leges.

III. Confessarius eos omnes, pro quibus ab Ordinario loci vel a Nobis adprobatus sit, in confessione iubilaei excipienda, absolvere possit, in foro sacramentali tantum, a quavis censura a iure vel ab homine inflicta, occulta vel publica, aut ab Ordinario sibi reservata aut a iure Apostolicae Sedi simpliciter specialive modo vel Ordinariis reservata: itemque a quovis peccato, utcumque gravi et Ordinariis vel S. Sedi reservato; iniuncta tamen salutari poenitentia aliisque de iure iniungendis. —A nulla ex censuris Apostolicae Sedi specialissimo modo reservatis absolvere queat, praeterquam a crimine absolutionis complicis a peccato turpi non plus semel vel bis attentatae. At confessario poenitenti praecipiat, (*a*) ut complicem, si forte ad confitendum redierit, moneat cum de absolutionis a se impertitae invaliditate, tum de eiusmodi confessionibus apud alium confessarium iurisdictione munitum necessario iterandis; (*b*) ut, occasione relapsus remota, abstineat se in posterum ab audienda complicis confessione, etsi a peccato complicitatis alias absoluti, quoad sine scandali et infamiae periculo fieri poterit.—Confessarius si quem a censura publica vel ab homine inflicta in foro sacramentali tantum absolverit, eum iubeat in foro externo se gerere ad praescriptum can. 2251; caveat autem confessarius ne quemquam publica censura irretitum in foro conscientiae Deo reconciliet, nisi is paratus sit intra sex menses Ecclesiae satisfacere et scandalum damnumque reparare.

IV. Confessarius ne in foro quidem interno, nisi ad praescriptum can. 2254, eos absolvat, qui, aut in censuram aliquam incurrerint a Pio X per Constitutionem *Vacante Sede Apos-*

tolica Romano Pontifici reservatam, aut secretum S. Officii alterumve simile violaverint; itemque praelatos cleri saecularis ordinaria iurisdictione in foro externo praeditos superioresque maiores religionis exemptae, qui in censuram Romano Pontifici speciali modo reservatam publice inciderint.

V. Haeretici, praesertim qui fuerint publice dogmatizantes, ne absolvantur, nisi, abiurata saltem coram ipso confessario haeresi, scandalum, ut par est, reparaverint. Similiter quicumque sectis massonicis aliisque id genus vetitis notorie adscripti sint, ne absolvantur, nisi praemissa coram confessario abiuratione aliisque servatis de iure servandis, a secta recesserint et scandalum, quantum licuerit, removerint.

VI. Qui bona vel iura ecclesiastica sine venia acquisiverint, iis ne impertiatur absolutio, nisi Ecclesiae satisfecerint vel saltem sincere promiserint se quamprimum satisfacturos.

VII. Qui falsam sollicitationis denuntiationem admiserit, is ne absolvatur, nisi aut eam formaliter retractaverit, aut saltem ad eam quamprimum retractandam atque ad sarcienda calumniae damna serio paratum se praebeat.

VIII. Confessarius in ipsa tantummodo iubilaei confessione, ex iusta et probabili causa, omnia et singula vota privata, etiam Sedi Apostolicae reservata, iurata quoque, in alia pia opera dispensando commutare possit. Votum autem castitatis perfectae et perpetuae, etiamsi ab origine publice emissum sit in professione religiosa—neutiquam, contra, si poenitens fuerit in Ordine sacro lege caelibatus adstrictus,—subinde tamen, aliis eius professionis votis per dispensationem sublatis, firmum atque integrum manserit, similiter possit, ex iusta et probabili causa, in alia pia opera dispensando commutare. Votum vero a tertio acceptatum ne remittat neve commutet, nisi is, cuius interest, libenter expresseque consenserit. Votum denique non peccandi aliave poenalia vota ne commutet nisi in opus, quod, non minus quam ipsum votum, a peccando refrenet.

IX. Idem confessarius in excipienda iubilaei confessione dispensare possit, pro solo conscientiae foro, atque ad hoc unice ut poenitens Ordines iam susceptos sine infamiae vel scandali periculo exerceat, a quavis irregularitate ex delicto prorsus occulto; item ab irregularitate ex homicidio voluntario aut abortu, de qua in can. 985 § 4°; sed in hoc homicidii voluntarii et abortus casu, poenitenti onus imponat, sub poena

reincidentiae, recurrendi intra mensem ad S. Poenitentiariam et standi eius mandatis.

X. Similiter in solo foro conscientiae et sacramentali liceat confessario dispensare: (*a*) ab impedimento prorsus occulto consanguinitatis in tertio vel secundo gradu collaterali, etiam attingente primum, quod ex generatione illicita proveniat, solummodo ad matrimonium convalidandum, imperata tamen consensus ad iuris normam renovatione, minime vero ad contrahendum vel in radice sanandum; (*b*) ab occulto criminis impedimento—neutro tamen machinante—sive de matrimonio contracto agatur sive de contrahendo; iniuncta, in primo casu, privata renovatione consensus, secundum canonem 1135; imposita, in utroque, gravi diuturnaque salutari poenitentia.

Itaque haec omnia, quae per has Litteras constituimus ac declaravimus, volumus firma et valida exsistere et fore, ad effectum iubilaei ad universum catholicum orbem proferendi, non obstantibus contrariis quibuslibet. Earum autem exemplis atque excerptis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate constituti munitis, eandem iubemus adhiberi fidem, quae hisce adhiberetur Litteris, si forent exhibitae vel ostensae.

Nulli igitur liceat paginam hanc Nostrae concessionis et voluntatis et declarationis infringere vel ei, ausu temerario, contra ire. Quod si quis attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud Sanctum Petrum die xxv mensis Decembris, in festo Nativitatis D. N. Iesu Christi, anno MDCCCCXXV, Pontificatus Nostri quarto.

O. CARD. CAGIANO,
S. R. E. Cancellarius.

A. CARD. FRÜHWIRTH,
Poenitentiarius Maior.

IOANNES ZANI-CAPRELLI, *Protonotarius Apostolicus.*
DOMINICUS SPOLVERINI, *Protonotarius Apostolicus.*

Loco ✠ Plumbi.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE FEAST OF OUR LORD JESUS CHRIST, KING OF THE UNIVERSE.

With the Pontifical Encyclical *Quas primas* which was authoritatively forecast by several articles in the REVIEW during the past year, our High Priest, bearing the triple crown, explicitly asserts the threefold power of the Son of God who came to bring peace to all men of good will on earth. The full text of this important and inspiring document has been published and translated in official and in popular organs of the press, so as to make its message everywhere known.

What needs to be emphasized, however, is that its chief purpose is not merely to state the position and teachings of the Catholic Church through Christ's supreme living Apostle, but rather to rouse into action the leaders of nations and the heads of families so that they may know how justly to direct and safeguard their loyal subjects and set about to do it amidst the lawlessness, confusion of principles, and false doctrines which pervade the social and political world of to-day. The Catholic Father of Christendom raises his voice to remind the children of earth, whose eternal interests are committed to his care, that Christ Jesus in becoming man for our salvation meant to inaugurate definite and permanent incentives to action as well to create definite convictions by His teachings. Hence after reminding us that Christ is the universal Lawgiver of mankind by divine right, Pius XI points out that the Incarnation had for its chief end the establishing of an earthly executive organ, such as the Church, by which His law should be perpetuated among succeeding generations and its beneficent effects should be illustrated in the administrative and judiciary spheres of life. And in order that we may bear this fact constantly in mind the Sovereign Pontiff proclaims the Feast of JESUS CHRIST THE KING to be celebrated henceforth in all Catholic Churches throughout the world as a perpetual memorial of

hope, even as Christmas and Easter have become annual reminders of faith and gratitude for millions who hearing the Name of Christ rejoice in His beneficent graces.

Accordingly the Catholic Church hereafter will celebrate in the annual Feast of Christ the King a day of Memorial, of Thanksgiving, and of Independence from the slavery of sin and hatred which has with increasing violence encompassed the nations and their homes.

On the last Sunday in October, countless numbers of faithful Christians will kneel before the altar, while their priests, from the rising to the setting of the sun in every land, offer unbloody sacrifice, whereby Christ is immolated anew, and wherein we, united in His name, beseech the Eternal Father to send down His grace for the destruction of sin and the subjugation of men to the sweet yoke of their lawful heavenly and earthly King, Jesus Christ. All during that month the Catholic faithful are in the habit of pouring forth their devotion to God through the Mother of Christ, in the daily recitation of the Rosary. With the eve of the feast the Spouse of Christ inaugurates a series of significant prayers and hymns in the office "De Festo D. N. Jesu Christi Regis". The feast, which in the liturgy of the Church ranks as a Double of the First Class, has its own antiphons and lessons, in which the wondrous manifestations of Christ's Kingship are described as foretold and illustrated by the Messianic prophets.

We reserve the publication of this beautiful Office, in Mass and Breviary, with pertinent comments, for the time when it is actually to be used, in order that its purpose may be more fully realized by those who may not have had opportunity otherwise to ponder it.

WHY U. S. CATHOLICS DO NOT INCREASE IN NUMBERS.

To the Editor, THE ECCLESIASTICAL REVIEW:

A new immigration law will come into effect in July, 1927. It provides that the quota allowed from each European country shall be in proportion to the number already in the United States whose ancestry are of that country. The Federal Bureau of Immigration claims that an exhaustive study of this question of ancestry has been made, in accordance with which

figures have been tabulated as a basis of determining quotas in the future.

In some Catholic publications the reliability of these figures has been called in question, not without certain insinuations of unfairness (perhaps intentional) to Catholic interests. No more complete refutation of such a charge could be asked for than the figures themselves. While the *Official Catholic Directory* gives us a total of less than nineteen million, the published tables of the department, which are to govern the operation of the new immigration Act, admit a Catholic population in the United States of nearly twenty-two million.

Irish Residents less than one-tenth of British.

Two items seem to have caused widespread surprise. There are 5,063,966, whose ancestry are of the Irish Free State, and 51,747,680 whose ancestry are British—this latter term applying to all from England, Wales, Scotland, and North Ireland. In view of the immense numbers which have been arriving all these years from almost every other country, and in view of the seemingly cosmopolitan character of our people, few have been prepared to hear that more than half the white population of the United States is British. Fewer still, perhaps, were prepared to hear that residents of British ancestry are more than ten times as numerous as those of Irish Free State ancestry. Nevertheless, the more study one gives to this whole subject of nationality and ancestry, the more he is convinced that the estimates presented by the departmental statistician are just about as near to accuracy as it is possible to attain.

But how did these fifty-one million British get here? Every decade in the memory of this generation has reported a comparatively small quota of British immigrants.

Why British in U. S. A. multiply.

The fact is that our British population have been multiplying not by immigration but by wholesale natural increase, even back to colonial days. They have multiplied because they have clung in such large numbers to the soil. The United States is discovering what all old-world States discovered sooner or later that for natural increase a nation must depend upon its rural population. Of this fifty-one million British it will be found that a very large majority have de-

scended from families who have been here for generations. The 1920 census states that eighty-nine per cent of our white farm population are natives of the United States. For a very long time now only a very small percentage of foreign-born have found their way to the land. Meanwhile, from coast to coast, barring three or four States at most, the traveler is startled by the predominance of British names over business places in towns and villages and, therefore, among the farm population of the districts immediately surrounding.

Prospects not bright.

The other side of the picture is certainly disheartening. Catholics, no matter what be their country of origin, are chiefly found in cities. Quotas of immigrants annually arriving from Catholic countries are locating in cities also. A natural increase is not to be expected. Moreover, in the future the number of Catholic immigrants is to be very much reduced.

No Natural Increase among Catholics in England.

Though rarely adverted to, conditions almost precisely similar have been obtaining among the Catholic population of England. Important figures have been furnished by Mr. J. P. Conry in a contribution to *The Catholic World* (Dec., 1925), entitled "The Progress of Catholicity in England". That country, he contends, has at present 2,500,000. The tone of optimism pervading the article is difficult to understand when one finds him stating that there were 1,250,000 Catholics in England in 1853. The doubling of a population in seventy-two years surely marks a decidedly slow rate of natural increase. Taking into account the unceasing stream of immigration from Ireland during all that interval, we are safe in concluding that there has been no natural increase whatever.

The writer also produces authority for the statement, "In the year 1846-47 alone as many as 296,231 Irish settled in England", and, "From January 1st, 1850, to Dec. 31st, 1853, 295,674 Irish arrived at the docks of Liverpool". No figures are given for the years 1848 and 1849. However, the five or six years accounted for give a total of 591,905. Presumably half a million of these were Catholics. Under conditions favorable to natural increase, such as obtains in Quebec or other agricultural districts peopled with Catholics, those

500,000 would of themselves alone have supplied England to-day with a Catholic population of at least 2,500,000.

The fact forever to be regretted is simply this—every Irish man and every Irish woman who crossed the channel in those harrowing times was obliged to seek employment without delay, with the result that practically all became permanent residents of the great English industrial centres. So it has been, and the saddest chapter in the history of "the saddest nation on earth" is that which tells of millions upon millions leaving their rural homes to locate themselves and their posterity in the cities of England and the United States.

Climate not an explanation.

A few years ago Dr. Austin O'Malley admitted the lack of increase among the Irish of the United States, but found an explanation in climatic conditions. Races, he contended, migrating from a cooler and darker atmosphere gradually become extinct in our more southerly and sunny regions. Just why people from England and Ireland have not been similarly affected by this change is not yet made clear.

M. V. KELLY

Houston, Texas.

ROME AND RUSSIAN CATHOLICISM.

The breaking down of the Russian "Orthodox" Pontificate, amid the fall of the Czardom, has stimulated the desire for union with the one Catholic Apostolic Church, whose head is the Vicar of Christ at Rome. The religious leaders in the schismatic communions of the East, who have a sincere desire to perpetuate the kingdom of Christ proclaimed with renewed apostolic zeal by the Sovereign Pontiff Pius XI, are turning Romeward.

Of these leaders probably the most gifted and prominent at the present time is the moral philosopher and national Russian poet Wladimir Solowjew. Among the books sent to us for review is a volume published as a Year Book by the Mayence firm of Matthias Gruenewald. The volume is entitled *Achren aus der Garbe-Christi Reich im Osten,* and deals in the main with the religious problem of the Oriental Church. It offers a symposium by writers, like Bertram Schmitt, who explain the attitude of mind and heart on the part of Solowjew,

as the spiritual father of Russian Catholicism. The book comes like a revelation to the student of traditional Western theology and history. Solowjew points out the fact that the faith of the Russian people, with its hundred million devoted adherents, maintains in all important respects the belief of the early Christian Fathers, who have laid the foundation, and are still regarded as the trustworthy translators of the Apostolic traditions on which the Church built its theology in the following ages. Solowjew's position is further sustained by Paul Florenskis, who, in an essay entitled "Sophia", demonstrates the substantial identity of the "Orthodox" fundamental theology with the teaching of St. Augustine in his *Confessions*. This needs but to be emphasized with proper judiciousness to prove that the faith of the Russian people is accessible to union with the Roman Catholic Church, if approached in the intelligent and benevolent spirit which befits the Catholic missionary.

What a Jesuit writer in this issue of the REVIEW contends for as a leading point for the Catholic missionary, in seeking to bring into the fold the large number of sincere professors of the Hindu religion in India, by a just appreciation and interpretation of the native theological traditions and teachings of doctrinal mysticism, is equally true of the Russian, and we might add of a large proportion of the Moslems. Kobilinski-Ellis, the translator and interpreter of the "Orthodox" theological position referred to in the volume here under review, contributes a luminous commentary on the matter which brings us the "Light from the East". Just now this kind of literature is of special value to those who can understand and sympathize with the high-minded efforts of Count von Galen, the Benedictine missionary, and head of the *Catholic Union* which in America represents the movement for reunion under the special patronage of the Holy Father. If we cannot give our priestly services as missionaries to the East, we may yet help to fulfil the heart's longings of our Sovereign Shepherd in Rome, for the great Union of Christians in East and West, by prayers or by the material support through which spiritual forces are propelled, and on which their ultimate as well as their immediate success often depends. Those who are in sympathy with the cause for which the *Catholic Union* pleads are invited to communicate with Count von Galen, 50 Union Square, New York City.

THE GOTHIC VESTMENT ONCE MORE.

Qu. Your answer in the December number of the REVIEW regarding the lawfulness of using Gothic vestments does not satisfy my Roman colleague. He repeats the decision of the S. Congregation of Rites which Cardinal Patrizzi by command of Pius IX sent to the Bishops of England, France, Belgium, and Germany, in which countries the tendency to adopt Gothic vestments had begun to show itself. The reply was "Nihil innovari", and Barbier de Montault shows that the adoption of Gothic vestments is an innovation.

The pastor here has a beautiful set of Gothic chasubles presented to the church by a lady educated by the English nuns where she saw them constantly used in the regular chapel service. My Roman confrère says we may not use them because they are forbidden since Pius IX made the law above referred to; he wants the pastor to send the set to a museum of ecclesiastical art (late medieval). What should he do?

Resp. The use of the Gothic chasuble in the modified form adopted by St. Charles and proposed by Bishop Gavanti, the Roman master of Pontifical ceremonies, is *not* forbidden. What Pius IX, through the Sacred Congregation, and Cardinal Patrizzi in his letter to the Bishops of England, France, Belgium, and Germany, forbade was the universal adoption (for which the defenders of correct liturgical paramentics were pleading and making propaganda) of Gothic ornaments or vestments at Mass, in place of the growing abuse of the viol- (fiddle-) shaped chasuble, forced on the ecclesiastical market by the French makers of paramentics and silk merchants who manufactured satins and silks of narrow width. Such a substitution of the Gothic shape for the traditional Roman form, illustrated by Guido Reni's picture of St. Philip Neri, would be an innovation implying a censure of the legitimate custom of the precious vestments of gold and silver stuffs (not adapted to the Gothic model) in common use both in Rome and throughout the Catholic world. Anyone who wants to take up such a movement to-day would be guilty of an *innovation* and would require the permission of the Holy See, which alone can prevent it from becoming an abuse. The traditional right, which is not merely a privilege, of using Gothic vestments as described, was not abrogated by Pius IX or the S. Congregation, but continues wherever it has been regularly or accidentally adopted before that time.

SOLEMN MARRIAGE FOR MERELY NOMINAL CATHOLICS.

Qu. According to Canon 1066, the pastor is practically obliged to marry persons who, though manifestly ignorant of the rudiments of the Catholic faith, nevertheless refuse to take a course of religious instruction before the marriage. This ruling is, I understand, maintained by the Pontifical Commission.

In a recent issue you cited the faculty by which the Ordinary may permit solemn marriage with Mass, even in closed time, for just cause.

What I want to know is, whether or not a couple who wish to be married with all the solemnity of the Church's ritual, and who, though they are notoriously ignorant of the obligations of the Catholic religion, refuse to undergo religious instruction by way of preparation for marriage, may enjoy this privilege simply because they are socially prominent and wealthy. The case of a rich Italian fruit-vendor whose son is likely to request a solemn marriage ceremony, though his people rarely attend church, is in my mind.

Resp. The incongruity of permitting practical infidels, though they are baptized Catholics and unwilling to accept Protestant doctrine, to have their marriage contract solemnized by the splendor and favor of Catholic ritual, is self-evident.

If the law of the Catholic Church nevertheless forbids her ministers to refuse to assist as official witnesses of the marriage contract in such cases, it can be solely for the purpose of preserving public peace and avoiding greater evils to the society of which her faithful are members. The answer of the Pontifical Commission, in interpreting the obligation of the law which commands the pastor to instruct candidates for marriage if they are ignorant of the rudiments of Catholic faith and their future duties as husband and wife, limits the prescription to instruct by the words: "quod si renuant, non est locus eos respuendi a matrimonio, ad normam Can. 1066". The canon referred to has in view the case of a publican or censured Catholic at whose marriage the priest is obliged to assist for serious reasons, the gravity of which is to be determined by the Ordinary. Where the danger of public scandal or the violation of peace and order is threatened if the priest refuse to assist, there the lesser of two evils is to be countenanced. The expression "non est locus eos respuendi a matrimonio" plainly indicates, not that the marriage is to be celebrated with the

approval of Catholic ceremonial, but that the assisting priest is to refrain from manifesting a too offensive interpretation of his necessarily silent disapproval. In other words, the presence of the priest in a case like this is a compromise for the sake of public peace, and nothing more. The solemnity of liturgical ceremonial would in this relation be an abuse of holy things.

RESIGNATION FROM PARISH.

Qu. Would your canonist give an opinion on the following practical case?

Some time ago the rector of one of our city parishes complained to the Ordinary about his assistant who was in the habit of absenting himself from duty without consulting the pastor. From previous information the bishop knew that the rector himself was frequently away from home and that the young man had no definite time to himself, being rarely notified in advance what his duties were, even on Sundays. As the young priest had the reputation of being sensible and obedient, the bishop suggested that the pastor lay down some rules of conduct, to regulate the hours of service for the assistant, and then a violation of any of these would give occasion for reprimanding him. At this the pastor became irritated saying that he had served the parish alone for a number of years, and that as the young priest had been appointed assistant pastor, he should do the same, since the work was not too exacting.

When the bishop hinted that, as there was not enough work for two, the old man might retire and leave the assistant pastor in full charge, the rector answered: "Very well, then, I resign", and left the room. Of course he did not mean it; but, when after some time he called on the Ordinary again, saying that he had come to have an understanding about the assistant, the bishop reminded him that he had resigned, and asked him what he intended to do. There was no vacancy, unless he were to accept a position as chaplain in the city hospital. This the rector absolutely declined, adding that he withdrew his resignation. Hence the questions:

1. May the Ordinary act upon the previous resignation and maintain his right to do so in case an appeal is made by the rector to Rome?

2. Can a pastor retain his charge, committing the obligations of the pastorate to an assistant, but continue to direct the work and draw pastor's salary?

Resp. 1. Canonical resignation from a parish requires for its validity under the present law that it be presented to the Ordinary in writing or, if orally, in the presence of two reputable witnesses (Can. 186 and 187, §§ 1, 2). The attestation is to be kept in the diocesan archives, for reference when necessary. When the resignation is so presented, the Ordinary is expected to signify his formal acquiescence or non-acceptance of the resignation (Can. 189, § 2) within a month from its presentation, or later, unless the resigner has meanwhile revoked his resignation.

2. A pastor may for valid reasons commit the full care of his parish to an assistant, who under the title of *vicarius adjutor* ministers to the spiritual necessities of the faithful within his charge.

The valid reasons assigned in the canons (Can. 475, § 1) are old age, feebleness and mental weakness, lack of experience in fulfillment of pastoral duties, blindness, or any permanent cause which may prevent the exercise of priestly functions.

In all these and similar cases the Ordinary's judgment and consent are required for the validity of the appointment, as well as for determining the salary and assigning perquisites under the circumstances, lest there be harm done to the religious interests of the faithful.

The obligation of the *Missa parochialis* remains with the titular pastor, who has to provide for it by stipend and assignment. The canons, however, recognize what is called tacit resignation of an ecclesiastical benefice or right. In the case of a parish priest such a resignation becomes effective without formal declaration (Can. 188) if the nominal pastor habitually absents himself against the diocesan law and the admonitions of the Ordinary.

THE EXTENSION OF THE UNIVERSAL JUBILEE.

In another part of this issue is given the full text of the Apostolic Constitution *Servatoris Jesu Christi* by which the privileges of the Jubilee Indulgence of last year are extended to the whole world.

It belongs to the Ordinaries of the different dioceses to designate the church or churches to be visited and the exercises of devotion, according to the circumstances of time, place, and

person. Instructions to this effect, not contained in the published document and requiring special faculties, are to be obtained for each separate jurisdiction from the Holy See. In general the faculties of confessors for cases of absolution from censure and for commuting obligations of conscience and published by us during the past year hold good for the extension of the Jubilee. Additional and exceptional laws and regulations on the subject will be duly noted in the REVIEW, as they reach us from Rome.

FUNCTION OF THE MATRIMONIAL COURT.

Qu. Please discuss the procedure of a diocesan matrimonial court in the following case. Peter, a Catholic, attempts marriage with Jane, a non-Catholic, in May 1921, before a Justice of the Peace. They are divorced in June 1922. Since then, October 1925, Peter marries Julia, a Catholic, before a Justice of the Peace. Peter and Julia now wish to be reconciled to the Church, etc. Their pastor applies for a decree of nullity of the marriage of Peter and Jane on the ground of clandestinity. To grant this decree the matrimonial court asks for—

(1) a copy of Peter's Baptismal certificate;
(2) a copy of his marriage license, and certificate of marriage with Jane;
(3) a copy of his divorce from Jane;
(4) affidavits from both Peter and Jane to the effect that (a) neither was in danger of death at the time of their attempted marriage; (b) that an authorized priest could have been found to assist at the said marriage; (c) that this attempted marriage was never convalidated.

What ought to be the fee required by the diocesan matrimonial court?

Resp. There is no necessity for referring the case above to the matrimonial court of the diocese. There is not even the necessity of a summary judicial process, by which an Ordinary declares a marriage null, after consulting the "defensor vinculi", in accordance with the provisions of canon 1990. All that is necessary is the ordinary investigation as to the "status liber" of the contracting parties, which in this case, as it is exceptional, implies consultation with the Ordinary.

The procedure for cases such as this has been authoritatively decided by the Commission on the Code (*A. A. S.*, XI, 479), i. e., where the form of marriage has been entirely ignored, as in a civil marriage, which is not a true marriage, and which has not even the "species matrimonii", no judicial procedure is necessary. It is sufficient that the freedom to marry be established by the Ordinary or the pastor, with the consent of the Ordinary. The documents requested by the matrimonial court are necessary to establish the freedom to marry, but the intervention of the court is not necessary, since no decision from it is needed in the case. If Jane were a Catholic, the solution of the case would be the same.

It is, of course, beyond the province of the REVIEW even to make a suggestion as to the amount of the fee a matrimonial court should receive.

THE PRAYERS AT THE END OF LOW MASS.

Qu. I stopped some time ago at a theological seminary. There were three Masses being said while I was making my thanksgiving. One of the priests recited the prayers at the end in English, kneeling on the predella, while resting his head and hands on the altar. Another folded his hands, kneeling on the lower step of the altar, reciting *Ave Maria* etc. in Latin. The third took the chalice in his hands, and kneeling on the step also recited in Latin. I began to wonder which was the proper way. No doubt the subject has been discussed in the REVIEW; but I am a late subscriber and would, as perhaps would others, like to be assured by a statement in your pages.

Resp. The rubrical way to say the prayers prescribed at the end of Low Mass is to kneel, *with hands joined,* at the foot of the altar or on the predella, leaving the chalice in the meantime on the mensa of the altar. If the celebrant be alone with the server or those who can answer, the prayers may be recited in Latin; otherwise they are to be said in the vernacular alternately with the faithful. In no case is the celebrant to hold the chalice at the time in his hand.

On this subject the Roman *Ephemerides Liturgicae,* many years ago, wrote:

"Tenere in manu calicem dum hae preces dicuntur est *contra regulas generales Rubricarum,* quae tali vel simili positione orare sacerdotem nunquam permittunt.

"Est etiam *contra Rubricam peculiarem* dictis precibus olim praemissam, quae praescribit sacerdoti illas orationes dicendas esse junctis manibus.

"Est denique *contra devotionis exemplum* dandum fidelibus; videtur enim nimia discessus properantia sacerdos urgeri." (*Ephem. Liturg.*, IV, 232.)

CONVERTS AND ABSOLUTION FROM CENSURE.

Qu. Are the ordinary Protestants to be considered as laboring under excommunication for heresy, so that they need to be absolved from censure on being received into the Catholic Church as converts?

Resp. Canon 1325 § 2 defines a heretic as a man who, after the reception of baptism, retains the name of a Christian but denies or doubts with pertinacity any one of the truths of divine or Catholic faith which must be believed. Ordinary Protestants who have been born and educated in heresy and later become converted have not, as a rule, incurred the excommunication of canon 2314 against such heretics. In the conditions under which they lived, they have never known the truth, and hence cannot be said to have rejected it or to have denied it "pertinaciter". In practice however it is prudent to absolve them from censure conditionally, as it is possible that in a given case the acts of the intellect and will necessary to verify the "pertinaciter" may have been present. This is the opinion of Ferreres (II-1236): "Those who have been educated in heresy are frequently not guilty of formal heresy, but are in good faith; still, if they are converted to the Catholic faith, they should be absolved from censure, at least 'ad cautelam', since in the external forum they are considered excommunicated." And Genicot holds the same view (II-587): "Those who have belonged to an heretical sect after their fourteenth year completed, are always considered as excommunicated in the external forum. Hence, if they are converted, they need absolution in the same forum. If there is a doubt, the word 'forsan' should be inserted."

Ecclesiastical Library Table

RECENT BIBLE STUDY.

With its issue of last December *The Expositor* appeared for the last time as a monthly periodical. It was a prominent organ of liberal Biblical study, which began its career in 1875 under the editorship of the Rev. Samuel Cox. In 1885 it was taken over by the Rev. Sir W. Robertson Nicoll, who continued to act as editor with great ability until his death in 1923. He was succeeded by the Rev. Dr. James Moffatt, author of the recent and much-discussed *New Translation of the Bible*. In announcing the suspension of the magazine, Dr. Moffatt promises that its place will be filled by an annual to be known as *The Expositor's Year-Book,* to be issued for the first time in the coming spring. The annual function of the latter will be "to present a survey of the best work done during the previous year, i. e. theological work, primarily connected with the Bible. No survey of this kind is accessible in English, and it is hoped that the 'Year-Book' will have permanent value for students and readers of the Bible."

To Catholic students and to such others as respect in greater or less degree the traditions of Christianity concerning the written Word of God, *The Expositor* has been chiefly serviceable as a source of reference to liberal speculation as presented by some of its acknowledged exponents. It has also at times supplied useful historical synopses of the growth and literature of radical hypotheses. A recent example is the Rev. Canon Battersby Harford's helpful review of the latest phases of divisive Old Testament criticism, presented in the series of six articles entitled "Since Wellhausen", which concluded with the final issue of the magazine itself.

* * *

To the January issue of *Bibliotheca Sacra* the Rev. Hugh G. Bevenot, O.S.B., contributes a most interesting summary of a textual reconstruction of the Book of Tobias.[1] A few introductory pages outline his position on the sources themselves. With Schulte, Joüon and others, Fr. Bevenot thinks the orig-

[1] "The Primitive Book of Tobit: an Essay in Textual Reconstruction." By Hugh G. Bevenot, O.S.B., Weingarten Abbey, Germany. *Bibliotheca Sacra,* Vol. LXXXIII, No. 329, January, 1926, pp. 55-84.

inal text was in Hebrew, and that among its immediate derivatives were the Greek version of the Sinai codex and the Aramaic version employed by St. Jerome. He agrees with Reusch, Nöldeke, Nestle, Rendall Harris, Schürer and Simpson, that the Sinai version is our foremost available witness to the original text; he believes, however, that the Greek version of the Vatican codex (B) is chief in supplementary value. He has further "specially reckoned with readings of the Vulgate which agreed with the Greek, for though St. Jerome did his work quickly, we must not forget his great competency and the old Aramaic and old Latin (of Sinai descent) which he worked upon." With this prelude Fr. Bevenot proceeds to the body of his article, a summary of the narrative of the Book in twenty-two divisions. Of these, Nos. I to IV and No. VII consist largely of "information the Jewish author could assume his readers knew, and also further particulars necessary to make the text fully intelligible to-day"—all of which extraneous matter, supplied by the writer in a form accommodated to the style of the history, is enclosed within square brackets. With these exceptions the writer's presentation of the text would be fairly indicated by a condensed though consecutive translation of the Book of Tobias from the Sinai codex of the Septuagint, which appears as the right-hand one of the two Greek columns in Volume III of Vigouroux's *La Bible Polyglotte*. Numerous footnotes indicate such additions from other sources as are thought to be justified. There are also occasional apt comments on the relation of time-indications to secular sources of chronology. The whole constitutes not only an interesting conspectus of the narrative of Tobias, but, less directly, a constructive defence of its historical credit as well.

The same issue presents the tenth number of J. F. Springer's exhaustive study of the Synoptic Problem.[2] In developing the difficulties of interdependence, the writer devotes the main portion of the present article to the actual evidence "against the view that, at any time during the period when the Four Gospels were composed, a sentiment existed among the Christian communities of such a character as successfully to prohibit the inclusion of difficult matters". The evidence against

2 "The Synoptic Problem: X." By J. F. Springer, New York. *Bibliotheca Sacra*, ibid., pp. 85-103.

the existence of such a sentiment is presented in a very complete tabulation of "passages suggestive of possible difficulty" in Matthew, Luke and John, with indication of those which are "substantially paralleled in Mark", and which are seen to be extremely few. Secondly Mr. Springer deals with the argument that "passages which are perhaps susceptible of being viewed as tending to disparage the Apostles" are "indications of an early period", and accordingly assigned to whichever Gospel is assumed as the source of others. Here again by tabular comparison he shows that "(1) disparagement passages occur in every Gospel that has no parallels; (2) other similar passages occur, which, upon any hypothesis of interdependence of the Synoptic Gospels, are instances of disparaging matter accepted by writers later than the one or ones made most primitive; and (3) still others occur in John alone" (p. 100). Viewing this whole series to its present stage, we doubt if the objective evidence in all of its significant aspects has ever been so thoroughly collected and accurately sifted. The author's final conclusion will be worthy of attentive consideration, and it is to be hoped that his whole series will later appear in a single collection.

The latest fascicle of the *Biblische Zeitschrift* that has come to hand (XVII, Parts 1-2, 1925) is full of interest. Space permits notice of only two chief articles.

In the first contribution, "Ancient Hebrew Stems in the Psalm-text of the Septuagint",[3] Professor Wutz presents some recent results of his already famous researches into the value of the Septuagint as a witness to the pre-Massoretic originals of the Old Testament. Catholic students are already indebted to Dr. Schumacher[4] for a description of Prof. Wutz's method, with typical illustrations and appropriate comments on the significance of the hypothesis which underlies it. In his present article Prof. Wutz confines his researches to the Psalter, and treats no fewer than forty-four variant passages as examples of the light which (if his theory be correct) is thrown by

[3] "Alte hebräische Stämme in Psalmentext der Septuaginta." Von Prof. Franz Wutz in Eichstätt. *Biblische Zeitschrift* (Herder: Freiburg, 1925), XVII, 1-2 Heft, pp. 1-28.

[4] "New Light on the Greek Old Testament", by H. Schumacher, D.D. *Homiletic and Pastoral Review,* (I) October, 1925, pp. 9-16; (II) November, 1925, pp. 135-140.

this method on such essential factors in Old Testament textual criticism as the original wording of the Hebrew, the values of Semitic vocables in the period that produced the Septuagint, the methods and equivalents of Greek transliteration. In spite of the obvious necessity of a good deal of pure induction and perhaps a little conjecture, the mere possibility of thus carrying a definite reconstructive hypothesis through an unlimited number of variant passages with fairly uniform results, appears to offer strong cumulative evidence of its general soundness. It will be interesting to see whether all the books of the Septuagint yield with equal ease to the application of this key. Some allowance may have to be made for the lapse of time between the beginning of this great version and its completion, as involving, for instance, some modifications in local Aramaic usage, or in the translators' own acquaintance with it and with the earlier and ever more distant Hebrew. At all events, should Prof. Wutz's novel account of the immediate source of the Septuagint become soundly established, it will become a controlling factor in future methods of textual criticism for the Old Testament.

In last December's issue of this department much space was given to the important Sinai inscriptions discovered twenty years ago, and to the conclusions drawn from them by their eminent decipherer and interpreter, Prof. Hubert Grimme. With regard to certain of the latter's historical deductions, he was justly considered by Fr. Schaumberger to have exceeded the value of his evidence. It is Prof. Grimme himself who now gives us a study entitled "Are *Yhw* and *Yhwh* two distinct Names and Concepts?"[5] To his own question he replies by advancing some conclusions that certainly require further support. First considering the briefer name *Yhw*, he appeals to an equivalent *Yhh* found in the Elephantine (Aramaic) documents, to prove that, since final *h* must indicate the vowel *o*, the name in Biblical Hebrew must have been pronounced "Yaho" and not "Yahu". This is reading into the whole previous Hebrew literature a possible vocalization from a group of later Aramaic writings belonging to a much restricted locality. Next, Grimme rejects the common opinion that *Yhw* in

[5] "Sind *Yhw* und *Yhwh* zwei verschiedene Namen und Begriffen?" Von Prof. Hubert Grimme in Münster i. W. *Biblische Zeitschrift*, ibid., pp. 29-42.

the Hebrew Scriptures is a contraction of *Yhwh*. This he thinks conclusively disproved by the different accentuation of the two words, and this again he attempts to establish from the metre of the Psalms—a highly elastic criterion of accentuation, even if the latter factor decided the question. His positive conclusion is that, on the contrary, *Yhw* is the primitive form and *Yhwh* its derivative. For *'el*, "a god", gave rise to a pluralized abstract form *'elohim*, "godhead" or "divinity"; and having posited this genesis (in which comparatively few scholars agree), Grimme creates the analogy of *Yhw*, a personal name "Yaho", giving birth in turn to a pluralized abstract *Yhwh* pronounced in full "Yahwae", and meaning "Yaho-ness" (!). But this naturally suggested the imperfect of the verb "to be", and led to the explanation (accordingly not an actual etymology) of Exodus 3:14, wherewith "Moses introduced" the Name "into his religious reform". And finally we have the crucial confirmation: a pre-Mosaic use of this very name "Yaho" existed; and the evidence of this is, once again, Prof. Grimme's uncertain reading and still less certain explanation of the three letters *yhw* in a single line of the Sinai inscriptions! It is well to have before us the strongest case that the original proponent of this theory—already noticed with favor by certain destructive critics—can construct for it. The whole weaving of this fanciful historical web from a half-dozen philological possibilities is a fair example of what is sometimes called cumulative proof.

* * *

It has long been the aim of the Pontifical Biblical Institute to found at Jerusalem an affiliated house of studies for first-hand research in the data of Biblical science. Since our last note appeared, *Verbum Domini* informs us[6] that the first step has been taken toward realizing this plan, deferred for a time by the misfortunes and uncertainties of the late war. On 18 October last the corner-stone of the new house was formally laid by His Excellency the Patriarch of Jerusalem, in the presence of the Very Reverend Guardian of the Holy Land and other Franciscan Fathers, the Very Reverend General of the Fathers of Sion, several Superiors of colleges and religious

[6] "Sextum Iter Palaestinense", by Al. Gonzaga da Fonseca, S.J.; *Verbum Domini*, Decembri 1925, pp. 373-379.

houses, the Hon. Ronald Storrs, Governor of the City, and the various Catholic consuls. The site of the new house is near the summit of the hill Nikephourieh, about 400 meters west-by-southwest from the Jaffa Gate. This places it on a fairly commanding elevation, somewhere between the property of the French Vincentians and the Montefiore establishment, and thus not farther than two or three hundred meters from either of the two roads on which these properties respectively face. The situation is desirable from many viewpoints.

* * *

The fragment of a prehistoric human skull discovered last summer near Tabgha, in Galilee, of course enjoyed the usual sensational introduction to the public. It is of great benefit to have an authentic account of the whole affair, accompanied with prudent and instructive comments, from the pen of Fr. Alexius Mallon, S.J.[7] A full account may be interesting to our readers.

Northwest of Tabgha on the shore of Tiberias extends the plain of Ghuweir. A stream descending from the northern heights of Safed enters this plain through the Wady 'Amud, whose steep walls contain many caves. A kilometer above the outlet of the Wady, in its eastern wall and about forty meters above its bed, is Magharat ez-Zuṭṭiyeh, "the Robbers' Cave", long a shelter for Bedawi bands. Karge mentions this cave in his "Rephaim" (pp. 178, 294), giving its dimensions as 20 m. high, 28 m. deep and 13.5 m. wide at the entrance. It admits the rays of the afternoon sun.

Here the British School of Archeology was conducting excavations last June when a portion of a primitive skull was exhumed by the Director, Mr. Turville-Petre. Fr. Mallon, a recognized archeologist, attests the cordiality of his reception by the excavators when he visited the spot during their operations. The excavated material was piled accessibly below the cave, while a vertical section of the diggings inside revealed its part in human history. Fr. Mallon describes three distinct layers thus brought to view:

1. A covering of fine earth mingled with decomposed refuse, of a mean thickness of 1 m. 50. This is the historical surface, which was

[7] "L'homme préhistorique en Palestine", by Al. Mallon, S.J.; *Biblica*, Vol. 6, Fasc. 3, September, 1925, pp. 326-335.

constantly increasing in height, since for some centuries the cave served as a shelter for local bands of Bedawin. On fragments of pottery, which are rare elsewhere, it is easy to distinguish in descending order the middle Arabic age, the Greco-Roman period, the iron age and the bronze age to its inception, about the middle of the third millennary before Christ.

2. A layer of stones of a coarser medium extending uniformly over the whole area. These stones probably result from the detrition of the ceiling of the cave, and correspond to a very long period when it was in disuse. They form a very suggestive demarcation between the historical and the prehistoric era.

3. The prehistoric bed immediately beneath the layer of stones, composed of a very fine red earth, with occasional large pieces of rock. Owing to the depressions and elevations of the natural foundation, the depth varies between 0 m. 50 and 1 m. In this red earth are embedded the flint artefacts and fragments of bone. There is no further trace of stratification either geological or archæological. Here is a single type of industry, unquestionably Mousterian: small amygdaloid hand-axes with straight edges; a sort of demi-hand-axes showing on one side a surface of fracture like that of the "points", and on the other a convex surface with grasp and sharpened edges; varied ogival "points" with their corresponding nuclei; scrapers, generally sharpened on only one edge; discs; no bones wrought into implements.

The stock of implements is thus exclusively lithic. Bones of animals abound. In ancient times these were intentionally broken by the inhabitants of the cave in order to extract the marrow. They will supply the first elements of a prehistoric fauna of Palestine (p. 327).

To read the record of these traces of human craft, we must borrow here and there from Fr. Mallon and others. As he reminds us, there is no chronology of prehistoric man, and the familiar computations of his term on earth in hundreds of millennaries are "mere hypotheses, shifting sands which the chancehap of discovery is ever displacing" (p. 332). There are, however, fairly determinable stages of material progress. The accepted nomenclature of their divisions is borrowed from France, the region of most abundant discovery and comparison. A compendium of these may be reproduced in Fr. Mallon's own words:

The stone age has been divided into two chief periods: the Palæolithic, or age of *sharpened* stone, and the Neolithic, or age of stone designedly *polished* by friction over hard material. This general classification, however, involves several subdivisions. A stone might be sharpened in a number of ways, and for very different purposes.

We distinguish the Lower Palæolithic (Chellean, Acheulean, Mousterian), characterized by the abundance of the hand-axe in the first two industries, and of the ogival "point" in the third, — and the Higher Palæolithic (Aurignacian, Solutrian, Magdalenian) with a more delicate and varied apparatus and the absence of the hand-axe, indicating profound modification in the conditions of human life. Between the Palæolithic and the Neolithic intervenes the Mesolithic, with three principal industries, the Azilian, the Tardenoisian and the Campignian. Finally, to the Neolithic succeeds the Eneolithic (*æneus,* of bronze), a transitional phase during which man, though retaining everywhere a portion of his lithic utensils, especially knives and arrowheads, begins to use metallic implements. This latter period forms, so to speak, the entrance to those ages which are commonly called historical. In Palestine it fell between the third and the second millennary before Christ (p. 331).

The "ogival point" is the head of some weapon (spear or arrow), curving to the tip like a Gothic arch and more or less sharpened at the edges. Its "nucleus" is the larger lump of flint from which it was detached after having been formed against this background of additional resistance. The "hand-axe" is a stone with which to deal a piercing or chopping blow when held in the closed hand (German *Faustkeil,* "fist-wedge"). The stages in man's development of his tools serve to designate the generations (Chellean, Mousterian man, etc.) whose state of culture they reveal. Of Chellean and Acheulean man we have scant skeletal remains, even disputed in the case of the first.[8] The type known as Mousterian man is the Neanderthal "race" or variety, while the Aurignacian is commonly called Cro-Magnon. The last differs little from the highest anatomical types of modern man. Even Neanderthal (Mousterian) man has such close modern analogues that the prehistoric origin of apparently primitive remains is sometimes challenged, as in the recent case of the Rhodesian skeleton. Moreover, even when human remains can be definitely indexed by accompanying artefacts, the period which these indicate

[8] See O'Toole, *The Case against Evolution,* pp. 313-323.

may not have been everywhere synchronous. The North American Indian was still in his stone age within historical times.

While Fr. Mallon warns us that not all of the above minor periods may be applicable to Palestine, he gives a list of archeological "stations" in the Holy Land that will surprise the average reader. The Lower (earlier) Palaeolithic implements have been found in ten localities; the Higher (later) Palaeolithic in at least three; the Mesolithic in more than five; the Neolithic in more than five; the Eneolithic in at least two. Some stations yield several types. This, as Fr. Mallon remarks, not only demonstrates the abundance of prehistoric dwellers in Palestine, but bears out the Old Testament's occasional references to pre-Canaanite inhabitants. He recalls "the Rephaim"; we may add that the tribal name "Horite" (Gen. 14:6; Deut. 2:12, 22) is generally acknowledged to mean "cave-dweller". It was only in the later bronze age that Abraham, emigrating from Mesopotamia, found a Palestine whose inhabitants dwelt largely (though even then not entirely) in towns.

With "Mousterian" environment as its setting, what of the Tabgha skull itself? It was found within the cave and near its entrance, buried in the lowest layer of earth, or prehistoric floor. Only the frontal was recovered. This is defined by a line drawn horizontally through the middle of the eye-sockets and backward across the temples, then ascending in a curve on either side so as to meet somewhat in front of the middle of the crown. The bony margins of the eye-sockets are very prominent ridges, above which the forehead recedes so obliquely and blends with so slight a curve into the arch of the cranium that the boundary between the two is almost arbitrary. The bridge of the nose is missing, but the lower edges of the eye-sockets preserve an angle indicating that "prognathism" (forward projection of the jaws) was present. Fr. Mallon remarks that Mousterian characteristics may be somewhat accentuated in this specimen. Its anatomy certainly does not appear to rise above the mean of the Neanderthal type, but rather to fall a little below it.

But can this fragment be surely indexed by its artefact surroundings? Its discovery led to a most diligent search for

kindred remains, but none could be found. Hence, concludes Fr. Mallon, its original owner had not been buried in the cave. Neither can it have been a sacred relic of some ancestor, since in that case the entire skull would have been preserved. There is only one remaining explanation: it served as an utensil, either for dipping water from the neighboring stream, or other such purpose. Its usefulness at length outlived, it was abandoned and gradually covered with the earth of the ancient floor together with outworn and discarded flint implements. Hence, as Fr. Mallon observes, we cannot even be sure that in life it belonged to a human being. Since the inhabitants of the cave may have brought it there for their own purposes, it may have been the skull of a chimpanzee killed by them. We must, therefore, await the verdict of competent authorities in human anatomy and palaeontology before definitely identifying the Tabgha skull with its human environment (p. 329).

Suppose, however, that this almost bestial-looking creature was really one of the artisans whose work lies scattered throughout the soil of the "Robbers' Cave"? If so, in spite of his grotesque physiognomy, he was a man indeed, and conquerer of his environment, both living and inanimate, by the superiority of mind. From this same debris of implements of the Old Stone Age Fr. Mallon selects (and illustrates by sketches) one of the characteristic "points" together with its "nucleus". He describes the process by which the flint was chipped down, the "point" outlined upon it, trimmed and shaped; then the still more remarkable process by which the heel of the nucleus was shaped to control and distribute both shock and resistance properly, and the blow administered which split the finished "point" away from its matrix, leaving it a tool in its maker's hand "that will serve him for picking, piercing, cutting, and doubtless other uses unknown to us." Truly, "he was not lumpish in instinct. He reflected; he foresaw" (p. 333). . . . "The workman who had invented this art gave promise of further conquests. After having mastered a material so hard as flint, he was capable of coping with more arduous problems. He held in his hand the key to further advance" (p. 335).

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Criticisms and Notes

PAPERS ON PREACHING. By the Right Rev. Monsignor Hugh T. Henry. Litt. D., Professor of Homiletics, Catholic University of America, Author of "Hints on Preaching," "Eucharistica," etc.—Philadelphia: The Peter Reilly Company; London: B. Herder. 1925. Pp. 254.

Theological students, and parish priests who perform the ministry of preaching, may resort to books of ready-made sermons for material of thought or form. But if they do not, beyond this, cultivate the art of thinking and of properly delivering in public the memorized suggestions to be found in sermon books, they will fail to attract and persuade the ordinary hearer. A radio loud-speaker attached to the pulpit would do the same and probably better service, by letting the preacher hire his machine-made oratory. Against this mechanical process it is wise to wage war by homiletic instruction. No one has of late years so effectually aided the preacher in mastering the art of sermon composition and delivery as Monsignor Henry has done while holding the chair of Homiletics at the Catholic University. He teaches simultaneously the method of observing, reflecting, and formulating the facts, truths and principles which go to make up the appeal to the mind and heart of the hearer. Above all, he explains to us the way to attract the attention and hold it by apt illustration. Like the chief masters of rhetorical science he is not content with laying down rules which by long tradition have almost become platitudes, but he finds a way of giving the lessons fresh force and meaning by pointing out the faults of manner, omission, redundancy, disposition and temper, which are apt to obscure and hinder their full appreciation. There are grace, directness and accuracy of diction in every page of these essays which make them pleasant to read, the while one is conscious of gaining practical information from each separate paragraph. Such are the chapters on "Individual Instruction in Homiletics", and "Individual Instruction in Elocution", the chapter on St. Francis de Sales as "A Master of Illustrative Art", and the definition of "What is a Sermon"?

There is hardly a phase of the work to be done by the modern preacher which Dr. Henry does not touch with a kindly critical yet informing and directing hand. We become conscious, as we read the seventeen chapters under their varied titles of "Preaching Other Men's Sermons", "Funeral Sermons", "Preaching on the Industrial Problem", "Scientific Illustrations", "Scriptural Allusions", and the rest, that we are getting new points of view in teaching

from the pulpit or the altar, while making effective progress in the art of communicating truth and virtue. The volume is an exceptionally fine piece of book-making which, apart from its valuable contents, would grace the library shelf of a priest's study. We are glad to think that the author, who is undoubtedly one of the most capable as well as representative teachers of the art and science of Homiletics, is also a regular contributor to the REVIEW which caters exclusively to the needs and tastes of our English-speaking clergy.

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The themes chosen for illustration of the art as taught by Professor Winans cover the history of oratory in the days of Plato and Aristotle, of the Scholastics during the twelfth and thirteenth centuries, of Francis Bacon as a political orator, and of De Quincey and Emerson. To the delineation of these masters, and the critical characterization of their peculiar methods, is added a series of studies dealing with the "Literary Criticism of Oratory", the "Rhythm of Oratorical Prose", the "Phonetics of Elocution", "Defects of Speech", and a "Psychological View of Argumentation". All of the essays show wide reading, sound ethical judgment, and a keen sense of practical discrimination, which will serve the didactic purposes of teachers of rhetoric and preaching in our schools and seminaries. A paper of marked interest and scholarship is the version and analysis of a medieval Tractate on Preaching from an original manuscript preserved in the Library of Cornell University. The writer, Dr. Harry Caplan, uses his knowledge as a classical scholar to singular advantage and gives us an admirable appreciation of homiletic and theological studies during the later medieval age. But all the articles in this collection have distinct literary and didactic interest for the preacher and student of homiletics.

The fact that the professors at Cornell and other leading academic institutions throughout the country are familiar with our ancient and

modern Catholic literature should send priests to kindred sources rather than to material from second-class stores of homiletic collections offered by the professional bookmakers to-day.

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Although there are many manuals for the instruction of the cleric in the seminary and the pastorate, we are buoyed up and encouraged by every new effort to inculcate the important lessons in educating men to a worthy priesthood. The Vincentian Fathers were instituted for the special purpose of directing the secular clergy, and they themselves while living in community maintain the character of parochial or secular clerics. In the swift survey of the field into which the young seminarian and priest enter, our author starts from the consideration of the exalted character of the priestly office. He makes clear the dangers and hindrances which lurk in the hidden weaknesses of the individual soul and in the surroundings of the candidate who is conscious of the higher call. In being confronted with the difficulties and how to overcome them, both during the process of training and while on service, the young priest learns to value and to practise the virtues leading to true success in producing the fruit in the sacred ministry which Jesus Christ expects from His apostles. The translator has done his part well in avoiding too great literalness in reproducing the thought of the original couched in a language that differs from English speech both in its imagery and in its genius of appeal. Saxon directness attracts us more than the subtle reasoning of the Latin mind.

SAINT FRANCOIS D'ASSISE, d' après les Aquarelles de P. Subercaseaux Errazuriz, Moine Benedictin de Solesmes. Marshall Jones Co., Boston. 1925.

From time to time the American printing press produces volumes of superb workmanship in letterpress and illustration serving a higher than merely commercial purpose. One such book, which presents an appeal to and an interpretation of both religious truth and that exquisite taste which combines with it the virtue of Christian art, is this picture-life of St. Francis of Assisi. It is made up of a series of charming as well as original water-colors by an American Benedictine monk. He unconsciously reproduces in his own master craft the genius of the Umbrian Poverello with whom he had become

enamored in his visits to the saint's home. The text which explains the salient features of the Seraphic Saint's story is of a simplicity which is not only becoming the subject here vividly depicted, but enhances its beauty and helps us to enter into the real life of the Franciscan Founder. As Johannes Joergensen writes in the eloquent Introduction to the volume: "From the reading of this volume you will understand with all your soul and all your heart what a great thing Christianity is, and what a great saint Francis was." Such was indeed the aim of the artist, Pedro Subercaseaux. He paints with the love of his subject as well as of his art. He is no child of Europe, but a native of Chile in South America. Opportunity and the longing made active by innate genius, brought him to Rome as a youth. There be became familiar with the life of the Assisian, and went forth to seek his likeness in his wake. The haunts of St. Francis everywhere attracted him, and caused him to wander in quest of fresh beauty from the study of the masterpieces of Umbrian art. To these he added his own fervent and chaste interpretation. With singular appropriateness he is drawn to and associates himself with the equally charming and sweetly simple harmony that comes from the Solesmes monks. This probably explains why the work is inscribed with the names of that gifted and royally generous apostle of true music, Madame Justine B. Ward, and of Dr. Richard C. Cabot, who have sponsored the work and made possible its publication in this most attractive form.

The handsome volume is especially opportune at the present as ushering in the seventh centenary of the heavenly birthday of the Saint of Assisi, who died in October, 1226. The text, both French and English, is easily read without having to turn the pages, so as to understand the pictures. There are fifty of these, giving all the details of that remarkable biography covering the saint's birth and childhood, his wonderful activities, his friendships and his teachings, as well as his ecstacies and edifying death.

It is a volume which, placed on the reading table of the sitting-room, will attract by its beauty and at the same time impart a lesson likely to last through life, and so be of special value to educators and educated who glean truth from beauty in books.

Literary Chat

Although the poem *Pearl,* written in the Midland dialect about 1370, has been printed and reprinted in many forms since Mr. Richard Morris in 1864 brought it forth from its hiding-place in the British Museum and published it in the first number of the *Early English Text Society Reprints,* nevertheless the work has not received all the publicity to which its exquisite beauty and delicate sentiment entitle it. It is hoped that a recent critical study of the poem by Sister M. Madeleva, C.S.C., will revive and extend interest in the memorial of the faith which England loved long since and lost a while. The value of Sister Madeleva's critique consists in her wholly original interpretation of the poem. Heretofore *Pearl* was universally supposed to be the outpouring of a father's heart over the death of his infant daughter.

The Religious of the Holy Cross argues from internal signs that this interpretation is wholly mistaken—strange though this may seem in the wake of all the scholarly labor devoted to it. The poem, she contends, is a spiritual autobiography, recording the desolation of a soul that has lost the sensible realization of God's presence. Hence the title of Sister Madeleva's book, *Pearl: A Study in Spiritual Dryness.* (D. Appleton & Co., N. Y., pp. 226.) The positive grounds which she finds for the mystical interpretation are as cogent as the negative arguments for rejecting the elegiac rendering. Students of literature as well as of mysticism will find the volume suggestive. One could wish that the entire poem had accompanied the analytical study. However, the ample bibliography directs the reader to the best texts.

If we owe to a Religious of the Congregation of the Holy Cross a requickening of interest in a literary work that deserves to live, we are indebted to an Ursuline nun for the restoration to life of a French classic which, like wheat garnered in some ancient ruin, needed to be brought to light and sown in a receptive soil. Sister M. Catherine McMahon in her Dissertation for the Doctorate in Philosophy at the Catholic University, Washington, D. C., has revived the memory of Honoré D'Urfé and revealed the esthetic wealth of *Astrée.* Probably few who read these lines will know what a reforming and refining influence was exercised by D'Urfé on the literature of the seventeenth century and what an even more elevating influence was wrought by his novel *Astrée* on morals and manners during the *grand siècle.* The *Astrée,* the first great modern French novel, is a sort of idyllic romance wherein shepherds and shepherdesses, knights and ladies come together on the banks of the Lignon to sing and act the ideals of true love and beauty. "Boileau sang its praises; Mme. de Sevigné, in her retreat in Brittany, delighted in the charm of the characters painted in the story; Corneille was inspired by it in his *Suite du Honteur;* Racine, who had a copy of *Astrée* in his library, owes to it his keen analysis of passion, and also somewhat of the sentimentality of many of his heroes; Flechier in his Correspondence with Mme. Deshoulières and her daughter shows the undoubted influence of D' Urfé; *Don Juan* of Molière is nothing else than a perverted Hylas, remarks Reure, and even the great Bossuet borrowed some of the fine phraseology of the old romance for his panegyric of St. Bernard. As we have seen above, Saint Francis de Sales sincerely admired the work of Honoré. Cadmus, the friend and biographer of St. Francis, devoted several pages of his great book to the praise of D'Urfé; *Astrée* is also the precursor of Fénelon's *Telemaque".*

The main interest of Sister Catherine's *Dissertation* consists in her analysis of D'Urfé's ideas of beauty realized in the various orders of nature, and the several liberal arts. She handles the theme with great tact and delicacy, and there can be no question that if the ideals of true beauty and pure love which she draws out from *Astrée* could be introduced into our present-day society, there would come about the reformation of

morals and manners which the Church and all sane men who think with her so greatly desire. It is to be feared that the youth of to-day have grown so sophisticated as to render it quite incapable of assimilating such platonic aspirations as those which the knights and ladies of the *Astrée* embodied. However this may be, it is good to see the ideal so beautifully reflected and so learnedly expounded as is done in this truly Academic dissertation. (The Catholic University, Washington, D. C.)

In the series of *Studies* issued under the direction of the Faculty of the University of Munich with the general title *Münchener Studien zur Historischen Theologie* has recently appeared a monograph (*Heft* 6) which should prove of exceptional value for students of the history of Theological Methodology. It is a descriptive and at the same time critical treatise on Melchior Cano's *De Locis Theologicis* (*Die Loci Theologici des Melchior Canos und die Methodi des dogmatischen Beweises* von Dr. Albert Lang; pp. 253 Verlag Kosel und Pustet, Munich). Considering its eminent place in the literature of Theological Methodology it seems strange that Cano's classic has heretofore received no thorough historical treatment.

Prof. Lang is the first to fill up this lacuna. He does it with truly Teutonic thoroughness. He has investigated the historical antecedents, the setting, as well as the internal structure of the work. He shows how the decline of Scholasticism, the rise of Humanism and the Reformation and the revival of a vigorous theological life in Spain—how these conditions compelled theologians to reexamine their principles, argumentative materials, and especially their methods. Out of the ferment of criticism grew Cano's *De Locis*.

In this masterpiece of Theological Methodology the speculative elements of Scholasticism are blended in just proportion with the positive historical data derived from all the sources and channels of Revelation. Prof. Lang brings out the process and result of composition by examining in detail each of the *Loci* elaborated by Cano. The result is a valuable adjunct to the critical study of Fundamental Theology—an original study which professors of the latter discipline cannot afford to overlook.

The first number of the *Antonianum Periodicum Philosophico-Theologicum Trimestre*, a quarterly edited by the Franciscan Professors at their College of St. Anthony, Rome, has just come to hand. While it is meant to be a bond of communication within the Franciscan family and a vehicle of their higher studies, its pages will be open to other writers as well. Though Latin is the official language of this world-wide expression of the vigorous intellectual life of the sons of St. Francis, the disciples of St. Bonaventure, Roger Bacon and Duns Scotus, the Review will also carry articles in modern languages, especially English, German, French, Italian, Spanish. Writers using these idioms are expected, however, to provide a Latin synopsis of their papers. The program will comprise dissertations, book reviews and notices, and bulletins of important intellectual events both within and without the Franciscan order. The leading articles of the initial number reflect a practical as well as a speculative interest. The titles are: "De indole anselmiana Theodiceae S. Bonaventurae"; "Revelationes B. Elizabeth, Disquisitio critica una cum textibus latino et catalaunensi"; "De obligationi sigilli Confessionis jucta doctrinam Hadriani VI"; "De grammatica hebraica P. Ludovici S. Francisci, O.F.M."

Amongst the more important pamphlets recently issued by the Paulist Press, N. Y., stand out *Indulgences for Sale!* Emanating from the pen of Fr. Thurston the treatment of this much misunderstood subject, Indulgences, is at once bright, informative, and discriminative. *Papal Infallibility*, another stumbling-block to many non-Catholics, is clearly explained by the Most Rev. John McIntyre, Archbishop of Birmingham, in a paper reprinted from his address before the Nicene Society at Oxford. *Agnosticism*, by Fr. John Gerard, is a reprint of a paper read at one of the Catholic Conferences at Brighton. The theme is always timely and it is

may not have been everywhere synchronous. The North American Indian was still in his stone age within historical times.

While Fr. Mallon warns us that not all of the above minor periods may be applicable to Palestine, he gives a list of archeological "stations" in the Holy Land that will surprise the average reader. The Lower (earlier) Palaeolithic implements have been found in ten localities; the Higher (later) Palaeolithic in at least three; the Mesolithic in more than five; the Neolithic in more than five; the Eneolithic in at least two. Some stations yield several types. This, as Fr. Mallon remarks, not only demonstrates the abundance of prehistoric dwellers in Palestine, but bears out the Old Testament's occasional references to pre-Canaanite inhabitants. He recalls "the Rephaim"; we may add that the tribal name "Horite" (Gen. 14:6; Deut. 2:12, 22) is generally acknowledged to mean "cave-dweller". It was only in the later bronze age that Abraham, emigrating from Mesopotamia, found a Palestine whose inhabitants dwelt largely (though even then not entirely) in towns.

With "Mousterian" environment as its setting, what of the Tabgha skull itself? It was found within the cave and near its entrance, buried in the lowest layer of earth, or prehistoric floor. Only the frontal was recovered. This is defined by a line drawn horizontally through the middle of the eye-sockets and backward across the temples, then ascending in a curve on either side so as to meet somewhat in front of the middle of the crown. The bony margins of the eye-sockets are very prominent ridges, above which the forehead recedes so obliquely and blends with so slight a curve into the arch of the cranium that the boundary between the two is almost arbitrary. The bridge of the nose is missing, but the lower edges of the eye-sockets preserve an angle indicating that "prognathism" (forward projection of the jaws) was present. Fr. Mallon remarks that Mousterian characteristics may be somewhat accentuated in this specimen. Its anatomy certainly does not appear to rise above the mean of the Neanderthal type, but rather to fall a little below it.

But can this fragment be surely indexed by its artefact surroundings? Its discovery led to a most diligent search for

kindred remains, but none could be found. Hence, concludes Fr. Mallon, its original owner had not been buried in the cave. Neither can it have been a sacred relic of some ancestor, since in that case the entire skull would have been preserved. There is only one remaining explanation: it served as an utensil, either for dipping water from the neighboring stream, or other such purpose. Its usefulness at length outlived, it was abandoned and gradually covered with the earth of the ancient floor together with outworn and discarded flint implements. Hence, as Fr. Mallon observes, we cannot even be sure that in life it belonged to a human being. Since the inhabitants of the cave may have brought it there for their own purposes, it may have been the skull of a chimpanzee killed by them. We must, therefore, await the verdict of competent authorities in human anatomy and palaeontology before definitely identifying the Tabgha skull with its human environment (p. 329).

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Literary Chat

Although the poem *Pearl,* written in the Midland dialect about 1370, has been printed and reprinted in many forms since Mr. Richard Morris in 1864 brought it forth from its hiding-place in the British Museum and published it in the first number of the *Early English Text Society Reprints,* nevertheless the work has not received all the publicity to which its exquisite beauty and delicate sentiment entitle it. It is hoped that a recent critical study of the poem by Sister M. Madeleva, C.S.C., will revive and extend interest in the memorial of the faith which England loved long since and lost a while. The value of Sister Madeleva's critique consists in her wholly original interpretation of the poem. Heretofore *Pearl* was universally supposed to be the outpouring of a father's heart over the death of his infant daughter.

The Religious of the Holy Cross argues from internal signs that this interpretation is wholly mistaken—strange though this may seem in the wake of all the scholarly labor devoted to it. The poem, she contends, is a spiritual autobiography, recording the desolation of a soul that has lost the sensible realization of God's presence. Hence the title of Sister Madeleva's book, *Pearl: A Study in Spiritual Dryness.* (D. Appleton & Co., N. Y., pp. 226.) The positive grounds which she finds for the mystical interpretation are as cogent as the negative arguments for rejecting the elegiac rendering. Students of literature as well as of mysticism will find the volume suggestive. One could wish that the entire poem had accompanied the analytical study. However, the ample bibliography directs the reader to the best texts.

If we owe to a Religious of the Congregation of the Holy Cross a requickening of interest in a literary work that deserves to live, we are indebted to an Ursuline nun for the restoration to life of a French classic which, like wheat garnered in some ancient ruin, needed to be brought to light and sown in a receptive soil. Sister M. Catherine McMahon in her Dissertation for the Doctorate in Philosophy at the Catholic University, Washington, D. C., has revived the memory of Honoré D'Urfé and revealed the esthetic wealth of *Astrée.* Probably few who read these lines will know what a reforming and refining influence was exercised by D'Urfé on the literature of the seventeenth century and what an even more elevating influence was wrought by his novel *Astrée* on morals and manners during the *grand siècle.* The *Astrée,* the first great modern French novel, is a sort of idyllic romance wherein shepherds and shepherdesses, knights and ladies come together on the banks of the Lignon to sing and act the ideals of true love and beauty. "Boileau sang its praises; Mme. de Sevigné, in her retreat in Brittany, delighted in the charm of the characters painted in the story; Corneille was inspired by it in his *Suite du Honteur;* Racine, who had a copy of *Astrée* in his library, owes to it his keen analysis of passion, and also somewhat of the sentimentality of many of his heroes; Flechier in his Correspondence with Mme. Deshoulières and her daughter shows the undoubted influence of D' Urfé; *Don Juan* of Molière is nothing else than a perverted Hylas, remarks Reure, and even the great Bossuet borrowed some of the fine phraseology of the old romance for his panegyric of St. Bernard. As we have seen above, Saint Francis de Sales sincerely admired the work of Honoré. Cadmus, the friend and biographer of St. Francis, devoted several pages of his great book to the praise of D'Urfé; *Astrée* is also the precursor of Fénelon's *Telemaque".*

The main interest of Sister Catherine's *Dissertation* consists in her analysis of D'Urfé's ideas of beauty realized in the various orders of nature, and the several liberal arts. She handles the theme with great tact and delicacy, and there can be no question that if the ideals of true beauty and pure love which she draws out from *Astrée* could be introduced into our present-day society, there would come about the reformation of

morals and manners which the Church and all sane men who think with her so greatly desire. It is to be feared that the youth of to-day have grown so sophisticated as to render it quite incapable of assimilating such platonic aspirations as those which the knights and ladies of the *Astrée* embodied. However this may be, it is good to see the ideal so beautifully reflected and so learnedly expounded as is done in this truly Academic dissertation. (The Catholic University, Washington, D. C.)

In the series of *Studies* issued under the direction of the Faculty of the University of Munich with the general title *Münchener Studien zur Historischen Theologie* has recently appeared a monograph (*Heft* 6) which should prove of exceptional value for students of the history of Theological Methodology. It is a descriptive and at the same time critical treatise on Melchior Cano's *De Locis Theologicis* (*Die Loci Theologici des Melchior Canos und die Methodi des dogmatischen Beweises* von Dr. Albert Lang; pp. 253 Verlag Kosel und Pustet, Munich). Considering its eminent place in the literature of Theological Methodology it seems strange that Cano's classic has heretofore received no thorough historical treatment.

Prof. Lang is the first to fill up this lacuna. He does it with truly Teutonic thoroughness. He has investigated the historical antecedents, the setting, as well as the internal structure of the work. He shows how the decline of Scholasticism, the rise of Humanism and the Reformation and the revival of a vigorous theological life in Spain—how these conditions compelled theologians to reexamine their principles, argumentative materials, and especially their methods. Out of the ferment of criticism grew Cano's *De Locis*.

In this masterpiece of Theological Methodology the speculative elements of Scholasticism are blended in just proportion with the positive historical data derived from all the sources and channels of Revelation. Prof. Lang brings out the process and result of composition by examining in detail each of the *Loci* elaborated by Cano. The result is a valuable adjunct to the critical study of Fundamental Theology—an original study which professors of the latter discipline cannot afford to overlook.

The first number of the *Antonianum Periodicum Philosophico-Theologicum Trimestre,* a quarterly edited by the Franciscan Professors at their College of St. Anthony, Rome, has just come to hand. While it is meant to be a bond of communication within the Franciscan family and a vehicle of their higher studies, its pages will be open to other writers as well. Though Latin is the official language of this world-wide expression of the vigorous intellectual life of the sons of St. Francis, the disciples of St. Bonaventure, Roger Bacon and Duns Scotus, the Review will also carry articles in modern languages, especially English, German, French, Italian, Spanish. Writers using these idioms are expected, however, to provide a Latin synopsis of their papers. The program will comprise dissertations, book reviews and notices, and bulletins of important intellectual events both within and without the Franciscan order. The leading articles of the initial number reflect a practical as well as a speculative interest. The titles are: "De indole anselmiana Theodiceae S. Bonaventurae"; "Revelationes B. Elizabeth, Disquisitio critica una cum textibus latino et catalaunensi"; "De obligationi sigilli Confessionis jucta doctrinam Hadriani VI"; "De grammatica hebraica P. Ludovici S. Francisci, O.F.M."

Amongst the more important pamphlets recently issued by the Paulist Press, N. Y., stand out *Indulgences for Sale!* Emanating from the pen of Fr. Thurston the treatment of this much misunderstood subject, Indulgences, is at once bright, informative, and discriminative. *Papal Infallibility,* another stumbling-block to many non-Catholics, is clearly explained by the Most Rev. John McIntyre, Archbishop of Birmingham, in a paper reprinted from his address before the Nicene Society at Oxford. *Agnosticism,* by Fr. John Gerard, is a reprint of a paper read at one of the Catholic Conferences at Brighton. The theme is always timely and it is

handled with the distinction, thoughtfulness and urbanity of the cultured thinker.

From the Mission Press (Techny, Illinois) comes a humorously illustrated collection of poems in German, with a few specimens in English, showing how the joy of life may be abundantly found amid the serious and laborious occupations of a religious Brotherhood. *Frohe Saenge*, Gedichte von Jodokus, are lightsome music by an humble, though by no means unlettered, brother of the Steyl Mission Fathers. Father Arnold Janssen, the founder of the Institute, whose priests have their central mission house at Techny, sent him to America to do pioneer work. Brother Jodokus has a happy and lyrical way of expressing his appreciation of God's beautiful and kindly ways, so as to show that labor and service even amidst tears may create the rainbow that bridges the span between earth and heaven, with the glorious sunlight hidden beyond and announcing the coming of a perfect day. Brother Jodokus recalls the "Pastor Jovialis", with his honest and benevolent play that makes music along the pilgrim way for the soul and so helps the pastoral step onward and upward.

The International Handbook of Catholic Organizations is a publication of surpassing interest and utility. All who have had anything to do with national and much more with international movements and organizations have long felt the need of some manual to give them information of conditions in their respective and associated fields of activity. Conscious of this want, Dr. Giuseppe Monti, the Director in Rome of the International Office of Catholic Organizations, conceived the idea of compiling the needed *Handbook*. The work is now issued in English, French, German, Italian, and Spanish. The English, which appears in a paper volume of 380 pages, is very well done. Though not as complete or perfect as the compiler would have it, it marks the beginning of a work which should serve not only to promote national and international consciousness but to stimulate organizing activity through the Catholic world and thus help to realize the great Pontifical ideal of *pax Christi in regno Christi*. The *Handbook* can be obtained either from the office in Rome or from the *Action Populaire*, 17 Rue Soufflot, Paris (V).

In many dioceses of the U. S. admirable work is being intelligently urged by our bishops to propagate and interpret the liturgy of the Church through the medium of Gregorian music and the Plain Chant melodies, as taught in our seminaries and, not without great sacrifice on the part of pastors and of experts, in institutes like the Pius X School of Gregorian Chant under the direction of the Religious of the Sacred Heart, in New York. Meanwhile the leaders in the movement do not lose sight of the functions of figured music and hymnody, which further popular devotion through vernacular song and melodious folk-prayer. A manual of Prayers combined with Hymn Book, which has stood the test of practical experience, is *St. Mary's Manual*, recently published with Organ Accompaniment by Christian A. Zittel, of St. Mary's Church, Toledo. (Catholic Book Publishing Co., 43-45 East 12th St., New York.)

The edition with Organ Accompaniment will be found serviceable in many churches where the old German hymn tunes are still preserved for congregational singing. At the same time the English texts as well as the Latin are preferable for use in all the various services beginning with the "Asperges" and the "Missa de Angelis", Vesper and Benediction, as well as the choice hymns sung by children and during festival seasons of particular Saints. The Gregorian chants are taken from the Vatican edition. The hymns suggest the best masters, old and new. The melodies are in a pitch that answers the average need of our American congregations. The manual has the approval of the Bishop of Toledo and is well printed.

In connexion with the above manual of Church Music we note here a volume issued as part of the Music Education Series under the title *Three-*

Part-Music by directors of music in three leading States, and edited by Elbridge W. Newton (Ginn and Company: Boston, New York, Chicago, London). It is a collection of songs and choruses suitable for different ages and grades; representative of the best in secular music. The composers of words and of melodies here brought together, give the manual a classical character both in the literary and the musical art sense.

Our special attention is directed to the *Note d'Archivio per la Storia Musicale* by Raffaele Casimiri (Luglio, Dicembre, 1924). Though a much-belated number, it is of exceptional interest to students of the old masters of church music. It discusses the "Schola Romana Cantorum" which ended its course in 1370, and by contrast the "Fondazione del Collegio nuovo *Puerorum Innocentium*" at the Cathedral of Turin. The editor unearths for us the *Diarii Sistini* and hitherto unknown MSS. of Italian musical interest discovered in French Archives (Gastoue). There is an article by our Irish musical writer, Chevalier Grattan Flood, which brings Italy and Erin together in a discussion, "Luca Marenzio e John Dowland di Dublino". (Edizioni "Psalterium", 4 Piazza Giovanni in Laterano, Roma, Italia.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE MINISTRY OF RECONCILIATION. Chapters on Confession. By Robert Eaton, Priest of the Birmingham Oratory, author of *The Man of Sorrows,* etc. Sands and Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. Pp. 200. Price 85 cents.

THE FAITH FOR CHILDREN (from seven to fourteen). By Mary Eaton, Religious of the Sacred Heart. Author of *The Little Ones.* Sands and Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. Pp. 200. Price, 80 cents.

LES INDULGENCES. Leur Nature et leur Usage. Par le R. P. Fr. Beringer, S.J. Quinzième édition, approuvée par la S. Pénitencerie d'après les Dernières Décisions et Concessions et publiées par le R. P. P. A. Steinen, S.J. Traduction par l'abbé Ph. Mazoyet. Quatrième édition française. Cette édition française, aussi bien que les précédentes a été approuvée et déclarée authentique par la Sacrée Pénitencerie. P. Lethielleux, Paris. 1925. Pp. x-639 et 487. Prix, 52 *fr. franco.*

THEOLOGIAE ASCETICAE ET MYSTICAE CURSUS, ad Usum Seminariorum, Institutorum Religiosorum Clericorum nec non Moderatorum Animarum, a R. P. Francisco Naval, e Missionariis Filiis I. Cordis B. V. Mariae, Concinnatus. Versio latina, iuxta tertiam editionem hispanicam, a R. P. Iosepho M. Fernandez, eiusdem Congregationis alumno, accuratissime facta et ab auctore recognita et approbata. Altera editio. Taurini (Italia): Mario E. Marietti. 1925. Pp. 353. 12 *lire.*

THE PRICE OF DAWNING DAY. By T. Gavan Duffy, Miss. Apost, of Pondicherry, India, author of *The Hope Series, Yonder?* etc. Propagation of the Faith Office: 25 Granoy St., Boston, Mass. 1925. Pp. 237. Price, $2.00.

THE EUCHARISTIC HOUR. Meditations and Exercises for the Monthly Hour of the People's Eucharistic League. By Dom A. G. Green, O.S.B., Director of the Priests' Eucharistic League for the Province of Liverpool. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 162. Price, $1.00 *net.*

THE LITTLE FLOWER OF CARMEL. By Michael Williams, author of *The High Romance.* P. J. Kenedy & Sons, New York. 1925. Pp. 103. Price, $1.35 *postpaid.*

COMMENTARIUM IN CODICEM IURIS CANONICI ad Usum Scholarum. Liber V: De Delictis et Poenis. Pars I: De Delictis. Pars II: De Poenis. Pars III: De Poenis in Singula Delicta. Sac. Guidus Cocchi, Congreg. Missionis., Prof. Th. Mor. et I. C. in Collegio Brignole-Sale pro Missionibus Exteris. Taurinorum Augustae: Ex Officina Marii E. Marietti. 1925. Pp. viii-424.

ST. VINCENT DE PAUL AND MENTAL PRAYER. A Selection of Letters and Addresses. Translated by Joseph Leonard, Priest of the Congregation of the Mission. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. vii-286. Price, $3.50 *net.*

THE DIRECT ROUTE. By the Right Rev. Francis C. Kelley, D.D., Bishop of Oklahoma. Paulist Press, New York. Pp. 24. Price, $0.05.

WHAT THE CATHOLIC CHURCH IS AND WHAT SHE TEACHES. By the Rev. E. R. Hull, S.J. Paulist Press, New York. 1925. Pp. 36. Price, $0.05.

THE LIVING PRESENCE. The Intrinsic Value of the Blessed Eucharist. By the Rev. Hugh O'Laverty. P. J. Kenedy & Sons, New York. 1925. Pp. vii-148. Price, $1.90 *postpaid.*

PHILOSOPHICAL.

ST. AUGUSTINE ON THE SPIRIT AND THE LETTER. By W. J. Sparrow Simpson, D.D. (*Translations of Christian Literature,* Series II—Latin Texts.) Society for Promoting Christian Knowledge, London; The Macmillan Co., New York and Toronto. 1925. Pp. 127.

THE KEY TO THE STUDY OF ST. THOMAS. From the Italian of Msgr. Francesco Olgiati, D.D., Ph.D., Prof. of Metaphysics at the University of Milan. With Letter of Approbation from His Holiness Pope Pius XI. Translated by John S. Zybura. 1925. B. Herder Book Co., St. Louis and London. Pp. 171. Price, $1.25.

THE STATUS OF RELIGIOUS INSTRUCTION FOR CHILDREN UNDER SIXTEEN YEARS OF AGE. With Special Reference to Pennsylvania. Sister Josefita Maria (Mandefield Y Salazar). A Thesis in Education presented to the Faculty of the Graduate School, University of Pennsylvania, in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Philadelphia. 1925. Pp. 156.

MIND AND ITS PLACE IN NATURE. By Durant Drake, Professor of Philosophy at Vassar College. Macmillan Co., New York. 1925. Pp. xvii-259. Price, $2.00 *net.*

HAS THE IMMIGRANT KEPT THE FAITH? A Study of Immigration and Catholic Growth in the United States, 1790-1920. By Gerald Shaughnessy, S.M., A.B., S.T.D., formerly Professor of Theology, Marist College, Washington, D.C., and Notre Dame Seminary, New Orleans. Macmillan Co., New York. 1925. Pp. 289. Price, $2.50.

SCIENCE, RELIGION AND REALITY. Arthur James, Earl of Balfour, O.M., F.R.S.; Bronislaw Malinowski, Ph.D., D.Sc.; Charles Singer, M.D., D.Litt.; Antonio Aliotta, D. Phil.; Arthur S. Eddington, M.A., F.R.S.; Joseph Needham, M.A.; John W. Oman, D.Phil., D.D.; William Brown, M.A., M.D., D.Sc.; Clement C. J. Webb, M.A., LL.D.; William Ralph Inge, D.D., LL.D. Edited by Joseph Needham. Macmillan Co., New York. 1925. Pp. 396. Price, $2.50.

LITURGICAL.

DAILY MISSAL. With Vespers for Sundays and Feasts. By Dom Gaspar Lefebvre, O.S.B., of the Abbey of St. Andre. St. Andrew's Abbey, Laphem, near Bruges, Belgium; E. M. Lohmann Co., St. Paul, Minn. Pp. xxxvi-1953. Price, $3.75 *net.*

DAS MISSALE IM LICHTE ROEMISCHER STADTGESCHICHTE. Von Hartmann Grisar, S.J., Prof. Univers. Innsbruck. B. Herder Book Co., St. Louis, London und Freiburg, Brisg. S. 120. Preis, $2.00.

RITUALE ROMANUM Pauli V Pontificis Maximi jussu editum Aliorumque Pontificum cura recognitum atque auctoritate Ssmi D. N. Pii Papae XI ad normam Codicis Juris Canonici accommodatum. Editio post typicam. Turonibus: Typis Alfredi Mame et Filiorum; Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. viii-710. Pretium, $3.00.

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY and the Office of the Dead with the Penitential Psalms and the Litany of the Saints. From the Roman Breviary. First edition according to the third typical Vatican edition. Latin text with English rubrics and notations. Ratisbon, Rome, New York and Cincinnati: Frederick Pustet Co., Inc. 1925. Pp. xii-392. Price: Sheepskin, red edges, $2.00; gilt edges, $2.50; Turkey Morocco, $3.00.

RITUALE ROMANUM Pauli V Pontificis Maximi jussu editum Aliorum Pontificum cura recognitum atque auctoritate SSmi D. N. Pii Papae XI ad normam Codicis Juris Canonici accommodatum. Editio prima juxta typicam. Ratisbonae, Romae, Neo-Eboraci et Cincinnati: Sumptibus et Typis Friderici Pustet. 1925. Pp. viii-637. Price: Sheepskin, $4.00; Turkey Morocco, $5.00.

COMPENDIUM SACRAE LITURGIAE Juxta Ritum Romanum scripsit P. Innocentius Wapelhorst, O.F.M., S.Theol. Lector, olim Rector Sem. Salesiani et S. Liturg. Professor. Ad Novissima Documenta recognovit et Additionibus passim locupletavit P. Aurelius Bruegge, O.F.M. Editio decima. Benziger Brothers, Neo-Eboraci, Cincinnati, Chicagiae. 1925. Pp. xi-641. Price, $3.15 *postpaid*.

ORDO DIVINI OFFICII recitandi Missaeque celebrandi, juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem novarum Rubricarum in usum Provinciarum Baltimor, Neo Eborac., Boston, Philadelph. Pro Anno Dom. MCXXV.—Sumptib. Fr. Pustet et Soc.: Neo Eb. et Cincinnat.—With blank pages for announcements and intentions for Masses.

HISTORICAL.

THE HILL PEOPLE. Chronicle of an Insular Community. By Helen Moriarty. B. Herder Book Co., St. Louis, Mo., and London. 1925. Pp. 268. Price, $1.75.

THE WONDERS OF MASSABIELLE AT LOURDES. Apparitions, Miracles, Pilgrimages. A Narrative in Thirty-two Parts adapted to May or October Devotions. By the Rev. S. Pruvost. Translated from the French by the Rev. Joseph A. Fredette. Foreword by the Right Rev. Joseph H. McMahon. With thirty illustrations. Matthew F. Sheehan Co., Boston. 1925. Pp. xiv-206.

WHISPERINGS OF THE CARIBBEAN. Reflections of a Missionary. By the Rev. Joseph J. Williams S.J. Benziger Brothers New York, Cincinnati, Chicago. 1925. Pp. 252. Price, $2.10 *postpaid*.

TWO VINCENTIAN MARTYRS. Blessed Francis Regis Clet, C.M. Blessed John Gabriel Perboyre, C.M. Adapted from the French of G. de Montgesty by Florence Gilmore. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1925. Pp. v-182. Price, $1.00 *postpaid*.

THIS COUNTRY OF MINE. *E Pluribus Unum*. A Book for Young Americans. By C. E. MacGill. Loyola University Press, Chicago. 1925. Pp. 330. Price, $1.30 *postpaid*.

LECTURES ON THE PRESENT POSITION OF CATHOLICS IN ENGLAND. Addressed to the Brothers of the Oratory in the Summer of 1851. By John Henry Newman, D.D., Priest of the Oratory of St. Philip Neri. *Tempus tacendi, et tempus loquendi*. Edited for school use by Daniel M. O'Connell, S.J. Loyola University Press, Chicago. 1925. Pp. xxxiii-396. Price, $1.30 *postpaid*.

OZANAM IN HIS CORRESPONDENCE. By the Right Rev. Mgr. Baunard. Translated by a Member of the Council of Ireland of the Society of St. Vincent de Paul. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. xxiii-426. Price, $2.50 *net*.

A SHORT LIFE OF PIUS X. By F. A. Forbes. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 100. Price, $0.35 *net.*

THE AUTOBIOGRAPHY OF GUIBERT, Abbot of Nogent-sous-Coucy. Translated by C. C. Swinton Bland, M.A., formerly Classical Scholar of St. Catherine's College, Cambridge. With an Introduction by G. C. Coulton, M.A., Hon. Litt.D., author of *Chaucer and His England, A Medieval Garner,* etc. (*Broadway Translations.* Medieval Section. Edited by G. C. Coulton.) George Routledge & Sons, Ltd., London; E. P. Dutton & Co., New York. 1925. Pp. 224. Price, $3.00.

MISCELLANEOUS.

COLUMBIA UNIVERSITY BULLETIN OF INFORMATION. Annual Report of the President, 1925. Twenty-sixth Series, No. 10. 5 December, 1925. Columbia University, New York. Pp. 66.

ALMANACH DE LA BONNE NOUVELLE. 1926. Fondateur et Directeur: le R. P. Edmond Thiriet, O.M.I., Ancien Supérieur de l'Œuvre du Voeu national à Montmartre. 4me Année, 5me édition. P. Téqui, Paris. Pp. 96. Prix, 2 *fr. franco.*

MARY ROSE KEEPS HOUSE. By Mary Mabel Wirries, author of *Mary Rose at Boarding School,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 160. Price, $1.00 *net.*

IT HAPPENED IN ROME. A Novel. By Isabel C. Clarke, author of *Carina,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 400. Price, $2.00 *net.*

THE TWILIGHT RENDEZVOUS. By Milton McGovern, author of *When the Moon Became a Chinaman,* etc. Buffalo Catholic Publication Co., Buffalo, N. Y. 1925. Pp. 255.

LOYOLA BOOK OF VERSE. With Biographical, Explanatory and Critical Notes. Compiled and annotated by John F. Quinn, S.J., Loyola University, Chicago. Revised edition. Loyola University Press, Chicago. 1922. Pp. xvi-281. Price, $1.00 *postpaid.*

I'LL TRY. Being the Simple Story of How by this Motto a Boy was made a Man. By William F. Sharp, Bridgeton, N. J. 1925. Pp. vii-147. Price, $1.00.

MARTHA JANE. A Western Boarding School Story. By Inez Specking, author of *The Awakening of Edith,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 192. Price, $1.60 *postpaid.*

POETS AND PILGRIMS. From Godfrey Chaucer to Paul Claudel. By Katherine Bregy, Litt.D., Officier d'Academie, author of *The Poets' Chantry,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1925. Pp. 210.

ORATIONS OF CICERO. With a Selection from His Letters. Edited with Introduction, Grammatical Outline, Notes, Vocabulary, Exercises in Prose Composition. By Frank Gardner Moore, Professor of Latin, Columbia University. Ginn & Co., Boston. 1925. Pp. xcv-110. Price, $1.96.

THE FIELD-MARTIN PRIMER. By Walter Taylor Field, joint author of *The Young and Field Literary Readers,* and Katharine Martin, Instructor in Kindergarten-Primary Education, School of Education, University of Chicago. Illustrated by Gertrude A. Kay. Ginn & Co., Boston. Price, $0.60.

THE MAKING OF AMERICA. By Grace Vollintine, Francis W. Parker School, Chicago. Illustrated by Frederick N. Wilson. Ginn & Co., Boston. 1925. Pp. ix-270. Price, $0.96.

BUSINESS LETTER-WRITING. By Roy Davis, Professor of English, Boston University, College of Business Administration, and Clarence H. Lingham. Ginn & Co., Boston. 1925. Pp. 317. Price, $1.40.

THE MYSTERY OF CHRISTMAS. A Festival Christmas Play with Songs in One Act. Catholic Dramatic Co., c/o the Rev. M. Helfen, Brooten, Minn. 1923. Pp. 16. Price, $0.20.